

VOLUME 28

NUMBER 1

# MISSIONS

An International Baptist Magazine



HAPPY NEW YEAR

*In This Issue*

15 Cents  
Per Copy

ONE HUNDRED YEARS IN CHINA

By E. H. Giedt

JANUARY  
1937

## WHO'S WHO

### In This Issue

**E. H. Giedt** is a missionary in South China, in service since 1928. During his recent furlough he earned his Ph.D. degree at Yale.

**Horatio S. Hill** is Director of the Baptist Educational Center in the great Negro district in Harlem, New York City.

**J. H. Rushbrooke** is General Secretary of the Baptist World Alliance.

**F. W. Padelford** is Executive Secretary of the Board of Education.

**Annie E. Root** is secretary to President H. C. E. Liu of Shanghai University.

**W. David Owl** is a full blooded Indian missionary among American Indians in New York State.

**Frederick L. Anderson** is Professor Emeritus in the Andover-Newton Theological School, Newton Center, Mass.

**Avery A. Shaw** is President of Denison University, Granville, Ohio.

**Albert W. Beaven** is President of Colgate-Rochester Divinity School, Rochester.



*Bamfunika, a native chief in Belgian Congo. His son is in the Baptist mission medical school at Sona Bata*

## Let Us Go FORWARD into A NEW YEAR

**RESOLVED:** To share in healing the sick, in educating the ignorant and in preaching the Gospel of Jesus Christ throughout the World.

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## AMERICAN BAPTIST FOREIGN MISSION SOCIETY

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**DR. P. H. J. LERRIGO, HOME SECRETARY**  
152 Madison Avenue, New York, N. Y.

## THE CHALLENGE OF THE NEW YEAR

*A simple program based on this issue of MISSIONS. Suggested for use in prayer meetings and women's societies*

By **ANNA C. SWAIN**

**HYMN**—"Open My Eyes," or any suitable New Year hymn

**DEVOTIONAL**—Read the Scripture texts on page 25, also Psalm 90, and close with the Prayer for the New Year, page 25. (*This might be copied and read in unison by the entire congregation.*)

**PROGRAM**—A Challenge to Travel New Paths

From the Negro—page 12

From the Indian—page 44

From the Chinese—page 8

From the Editor—page 5

### NEWS OF THE DENOMINATION

Forward in January—page 40

They Served Their Day—page 59

The Mid-Year Meetings in Chicago—page 34

College Religion—page 20

Tidings—page 50

Women Over the Seas—page 48

Killed and Buried—page 16

(Each of the above seven topics should be assigned to some one to present in condensed form, perhaps three to five minutes each)

**A NEW YEAR MESSAGE**—From the Baptist World Alliance—page 37

**CLOSING HYMN**—"Lead on O King Eternal."

### A FRIENDLY SUGGESTION

You will surely enjoy this issue. Why not subscribe for a friend?

Address: **MISSIONS**  
152 Madison Avenue, New York

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### QUESTION BOX JANUARY

**NOTE**—Questions are taken from all pages and occasionally include advertisements.

The Question Box Contest is open only to subscribers.

1. Who is John S. Brinkman?
2. What happened November 15th?
3. Who was seasick on a mild ocean voyage?
4. Where is no single church or denomination exalted?
5. Who was 50 years old on October 31st?
6. What chief of police is a Christian?
7. Whose son is in a mission medical school?
8. What organization added 23 members in 10 months?
9. Who was born April 1, 1865?
10. What building was erected in 1923?
11. Where do 70,000 children attend no Sunday school?
12. Who is H. H. Snuggs?
13. What prayer meeting averages 77 in attendance?
14. Who toured the mission fields of the Orient in 1923?
15. What has no parallel in effectiveness?
16. What has been done for nearly 90 years?
17. Who made an unexpected speech in Minneapolis?
18. What will kindle revival fires in many hearts?

*Be sure to read the rules at the bottom of this page*

### QUESTION BOX PRIZES New Rules for 1937

For correct answers to every question (180 questions) in all issues, January to December inclusive, a prize of a year's subscription to *Missions* or a worthwhile missionary book will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given. Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together, only one set should be sent in and in such a case only one prize will be awarded.

All answers must reach us not later than January 1, 1938, to receive credit.

### QUESTION BOX POSTAGE

*When you send in your answers to the Question Box Contest, be sure to have enough postage stamps on the envelope.*

## Around the World with FRANKLIN COLLEGE



**T**HIS is a flashlight photo of the Franklin College Alumni Founders of Japan. *Front Row*, Kuni Obara, '29; Goldie Marie Nicholson, '28; Winifred Acock, '04; and Thomasine Allen, '11. *Back Row*, Tomijiro Kochi, a friend from Indianapolis; Mrs. H. B. Benninghoff, ex '96; and Dr. H. B. Benninghoff, '02.

This alumni society of Franklin College sent for the Franklin College Centennial a beautiful Japanese scroll which now hangs in the library at the college as a tribute of affection and esteem.

Sometimes we are tempted to estimate a college by its athletic prowess, sometimes by the number of its student body, sometimes by the size of its campus and the number of buildings, and sometimes by its endowment.

But the simplest appraisal of a college is to be made in accordance with the words of the Master, who gave the great commission. "By their fruits ye shall know them."

No wonder Franklin College believes in missions and missionaries!

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**PRESIDENT W. G. SPENCER, LL.D.  
FRANKLIN, INDIANA**



# MISSIONS

*An International Baptist Magazine*

HOWARD B. GROSE, *Editor Emeritus*WILLIAM B. LIPPHARD, *Editor*

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Vol. 28

JANUARY, 1937

No. 1

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## Justified Thanksgiving

MISSIONS was justified in feeling grateful on Thanksgiving Day because as early as November 25th it became clear that November would register another gain in subscriptions.

And so it did. The month brought 2,669, as compared with 2,501 in November, 1935, or a net gain of 168 subscriptions.

November was thus the 43rd consecutive month to record an increase in MISSIONS' subscribers.

We can only repeat what has been said before. Hearty thanks to everybody who has helped to maintain this steady and uninterrupted trend.

If your subscription expires in December or January, you know what you can do to give MISSIONS a Merry Christmas and start it on a Happy New Year.

## LETTERS

### From the Editor's Mail Bag

After several readings of your editorial, "Baptists and Christian Science," in the October issue of MISSIONS, I was first startled and then astounded. I wondered if you really thought that cult as worth while or only praised their zeal. I do not commend Christian Science, but its adherents *preach what they believe*. This is the secret of success in any undertaking, whether the outcome be right or wrong. Today we Baptists burn little or nothing into the minds of our hearers. For the most part our members come filled with indifference and leave the same way. They are not aroused. The people have no inborn spiritual urge. How can they if our preaching does not humble because of our sins and the sins of the world, but instead feeds our selfishness in mere human betterment, has no cross in it, and is devoid of the power of the grace of God? The gospel of the grace of God is as vital today as ever. Yet we expect our missionaries to preach it to the benighted heathen, while we try to



preach another gospel to our hearers. This is the prime reason we are not sending missionaries to the foreign field. I believe the judgment of God is upon us. We should confess our sins.  
—Rev. T. J. Edwards, Cleveland, O.



During the past three years you have been running a series of little articles called **THE GREAT DELUSION**, showing the fallacies of the Repeal arguments. I should like to use some of these facts in the near future and I wonder whether the series is published together in any form, or whether I must go through the file of magazines to get the information?—Henry W. Cheney, M.D., Chicago, Ill.

NOTE.—MISSIONS regrets that **THE GREAT DELUSION** series (see page 28) is not available in pamphlet form. Each instalment in the series is kept in type only until the magazine issue in which it appears, is printed.—Ed.



In this out-of-the-way place we make up in reading what we miss in visiting with our friends, so that quite a variety of magazines from different lands come to our home, but none surpasses **MISSIONS** in interest. I am thoroughly in love with my own work, but after reading **MISSIONS** I am reminded that my field among the Kachins is only a part of the great Kingdom and that God's Spirit is working in all parts of this world. Reading **MISSIONS** not only brings new interest and widens our horizon, but prevents us from growing narrow in our religious thinking.—Rev. George J. Geis, Kutkai, Burma.

NOTE.—The above letter from Mr. Geis was written shortly before his death. See page 59.—Ed.



Enclosed find one dollar which is to be used to pay for one year's subscription to **MISSIONS** for someone to whom the Holy Spirit will direct you to send it. The editorial entitled, "It will be remembered throughout the year," touched my heart. I am a subscriber

to **MISSIONS** and I read it from cover to cover and then pass it on. It is a great magazine and I want to share

my own copy and also help someone else to enjoy it.—Charles J. Summit, McKeesport, Pa.

## The New Doctor

A CARTOON BY CHARLES A. WELLS



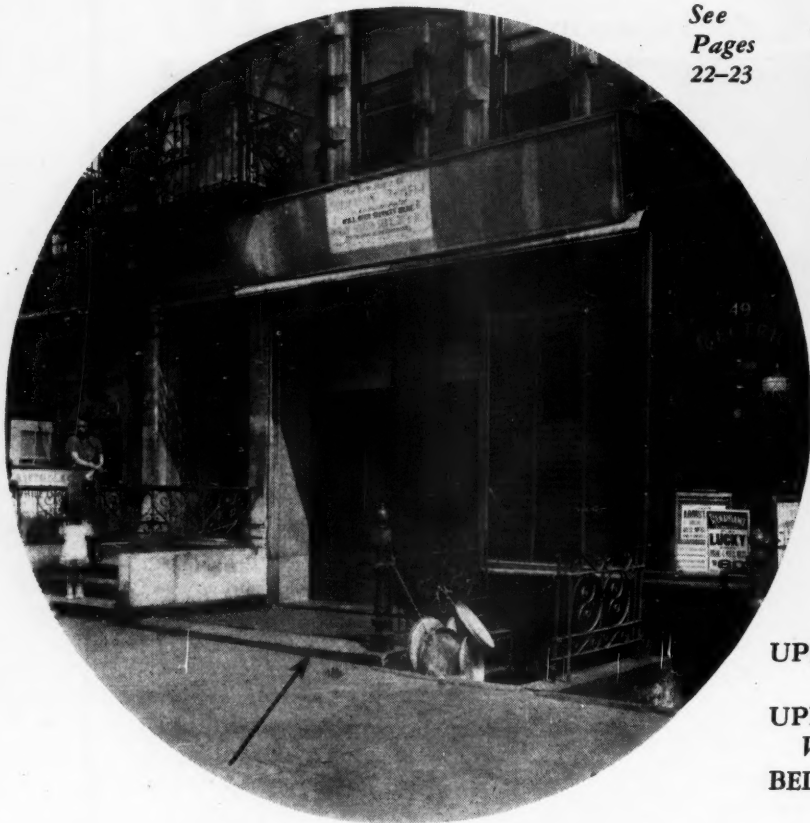
**T**HE new year of 1937 calls on us for a different treatment of the world's ills. The old fellow has had political serums and trade stimulants pumped into him until he has become a bundle of jitters. Moreover, for months the threat of the knife of militarism has hung over his head.

This new little doctor has caught onto something that his predecessors had overlooked. All those headaches and painful eruptions that have been afflicting the world's anatomy can be traced to a bad heart condition . . . a heart that needs large and continuous injections of understanding and love.

And there is absolutely no other organization in existence with the equipment and ability to administer those treatments but the church of Christ. Shanghai or San Francisco, India or Indiana . . . it matters not where . . . the Christian church can touch the place of pain with a healing, cleansing experience. Can we not pledge ourselves that the New Year shall mean an awakened church ministering effectively to a morally and spiritually sick world.—CHARLES A. WELLS.

# Introducing VANGUARD

See  
Pages  
22-23



From the annual publication of The Council  
on Finance and Promotion for January reading

UPPER LEFT: *The store front entrance of a Negro  
Baptist church in Harlem*

UPPER RIGHT: *Two is company on the campus of  
Virginia Union University, Richmond; Virginia*

BELOW: *A problem in Home Missions. Gangsters  
caught by the New York police*

*Each picture on this page and  
on pages 22-23 illustrates  
a thoroughly readable, as well  
as intensely interesting, and  
humanly appealing story*

BELOW: *A Shan nurse  
in a mission hospital in  
Burma*



# MISSIONS

VOL. 28, NO. 1



JANUARY, 1937

## A Notable but Deficient Year

**I**N BAPTIST history the year 1936 will stand in a class by itself. No previous year was so filled with events of major significance.

At dawn of its opening day came the India mission centenary. Before the year ended three other missions in the Far East had held centennial celebrations. Coming at a time of waning missionary interest, we needed these reminders that Baptists of other generations had evidenced their faith in the gospel by sharing it with these distant fields.

Related to this was the Luther Rice Centennial. To thousands of Baptists he had heretofore been but a name, a man known only as a companion of Adoniram Judson. In 1936 for the first time they learned to appreciate him as the man who welded Baptists into a denomination.

The year brought also the Roger Williams Tercentenary. Even the government recognized it with a special postage stamp while Massachusetts rescinded her 300-year-old decree of banishment. In a world where dictatorships flourish like green bay trees and where the state ominously seeks to control the church, to commemorate Roger Williams and religious liberty was of timely and urgent importance.

Other features included the Baptist Young People's Convention and the amazing series of youth conferences. Here was proof that youth sees the world's need of Christ and His way of life, and that youth wants more heroic action in dealing with the social and moral issues of our time than the powerfully organized but timidly functioning denominations have manifested.

Still another notable event was the joint session of the Northern and Southern Conven-

tions in St. Louis. Platform oratory was strong and fellowship was weak. Yet there is a growing conviction abroad that Northern and Southern Baptists ought to re-unite at least on programs of national action.

Financially the year 1936 recorded the first upturn in missionary receipts since 1927. At last we are on the upward road to recovery.

These are the notable features of 1936. In what aspects was the year deficient?

As Baptists we did almost nothing for the cause of Christian unity. Aside from a modest appropriation to the Federal Council, neither by resolution, action, nor event did Baptists recognize that they are only a part of the whole church, or sense the menace of today's pagan materialism as a challenge to Protestant cooperative unity. In fact, in warning our committee of conference with the Disciples to dismiss all thought of union, we took a backward step.

In evangelism the year was likewise notably deficient. Baptist church membership declined from 1,480,231 to 1,458,811, a loss of 21,420. Reported baptisms were 51,852. For the previous year the total was 59,067, a decline of 7,215. How many hundreds of churches reported no baptisms would be humiliating to publicize.

The National Preaching Mission might well have singled out Baptists for its message. The denomination needs to be born again.

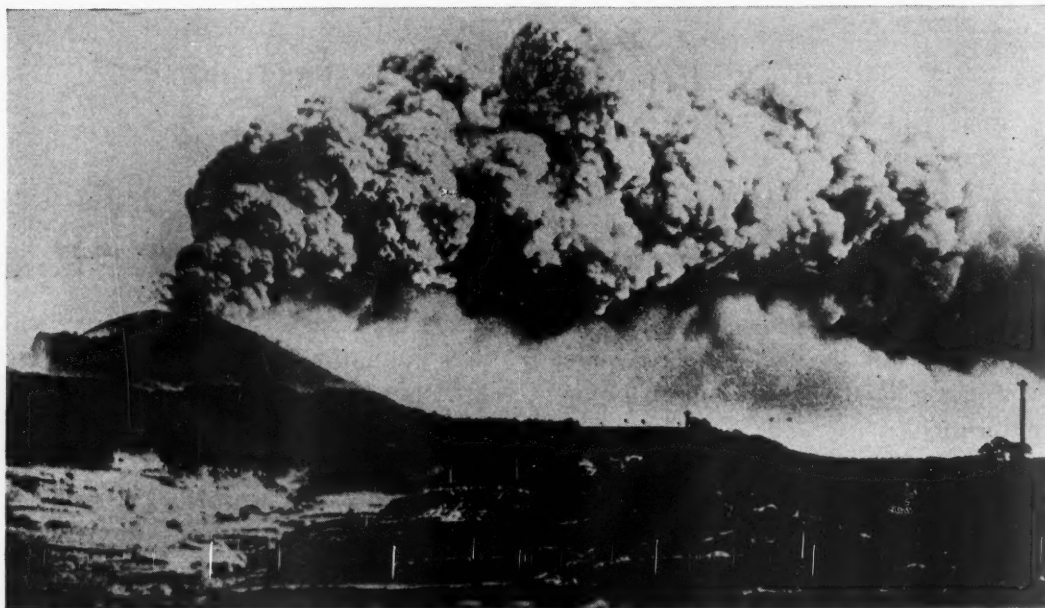
In centennial and tercentennial celebrations and in boastful reminiscences of the past, 1936 was a notable Baptist year. In progress toward unity with other Christian communions and in emphasis on personal religion and the individual acceptance of the Lordship of Christ, the year was notably deficient.





# The World Today

*Current Events of Missionary Interest*



*The beginning of a new year is hardly the time to think of death, yet in 1937, based on previous records, more than 20,000 people in Japan will commit suicide. A spectacular method of self-destruction is to plunge into a live volcanic crater, like that of Mount Assama in Japan*

## **More than 20,000 Suicides Each Year in Japan**

**F**OR many years an organization in New York City has been instrumental in saving hundreds of people from death by suicide. Now comes the news that a Suicide Prevention Society has been organized in Japan under the direction of Mr. Ryunosuke Kobayashi, known as "the suicide specialist." His office in Tokyo, according to *The Trans-Pacific*, will be a clinic for the woes of the people who see death as the only way out.

More than 20,000 Japanese commit suicide each year. More than 7,500 are reported from Tokyo alone. Various reasons are given, such as love entanglements, the desire to be united in death, incurable illness, family troubles, debts impossible to pay, poverty and other reasons. A favorite method of self-destruction, used by young lovers, is to throw themselves into the boiling lava in the crater of an active volcano. During the past four years, 2,452 young Japanese ended their lives in this spectacular manner. In 1,517 cases the suicides were double; both lover and beloved hand in hand plunged into the boiling molten rock. Mr. Kobayashi, continues *The Trans-Pacific*, plans a governing body of edu-

cators and social workers. He will seek the establishment of proper institutions for the prevention of suicide, sponsor investigations, publish literature and show motion pictures.

There is one basic difference in handling the problem. The New York organization is in charge of a former Protestant minister who seeks to bring the intended self-destroyer to faith in Christ and in the directive guidance of a Divine Providence. Whether the Japanese method will prove similarly successful in turning people from suicide toward a new and more courageous facing of life's problems remains to be seen.

## **Nearly 200,000,000 People to be Counted in a Single Day**

**J**APAN'S achievement in taking a one day census of her population (see *MISSIONS*, October 1935, page 454) is apparently to be duplicated in Russia. According to *The Associated Press*, on January 6, 1937 (this month), 1,200,000 census takers will enumerate the entire population of Russia. For months these enumerators have been trained by 120,000 instructors. More than 1,000 tons of paper will be required for the records. The last official census in 1927 recorded a population of 147,000,000.

In 1934 the official estimate was 168,000,000. The 1937 census is expected to record 175,000,000. This is still far short of Russia's pre-war population, which in 1914 was almost 190,000,000. It is not reported whether the census takers are to inquire about religious affiliation. Probably the Russian Census Bureau assumes that religion in Russia is now so thoroughly eradicated that the remaining adherents to the Russian Orthodox church and the evangelical churches, are too few in number to be classified.

### *Is it the First Hole in the Wall of India's Caste System?*

**I**N Travancore a youthful maharajah startled all India by his 25th birthday proclamation, "that henceforth there shall be no restriction placed on any Hindu by birth or religion from entering or worshipping at temples." By this edict, 1,765,000 outcastes or untouchables in Travancore, in temple admission and worship have their status of untouchability removed. For thousands of years India's caste system has stood unshaken. Now a young Indian knocks the first hole in its hitherto impenetrable wall. The headline in *The New York Times* records this as the "greatest Hindu reform in 800 years."

Various reasons are suggested for this revolutionary concession. The maharajah may have feared a revolt of the socially and religiously suppressed people who comprise nearly 50% of the 4,000,000 population in his kingdom. The new British constitution, soon to

go into effect, gives all the untouchables in India a political status and representation in the national assembly. Hence it may have seemed good politics to win their favor in advance. Again, the threat of Dr. Ambedkar to lead the entire 60,000,000 untouchables in a secession movement from Hinduism into Sikhism or Mohammedanism was too serious to be ignored. (See *MISSIONS*, April, 1936, page 202.) Although Dr. Ambedkar is now reported to have denied that he had in mind a mass movement into Sikhism, the fact remains that Sikhism would make a more popular appeal to the suppressed classes because it contains elements of both Hinduism and Mohammedanism and is more liberal than either.

There is here both a colossal opportunity and an unprecedented danger for the missionary enterprise. If a mass movement from Hinduism to Christianity should follow, Christian missions in India would have neither personnel nor equipment to take care of these multitudes. If rejected, they would be so alienated from Christianity as to be lost for a generation. If accepted, their inclusion into the Christian community would be too overwhelming for its still feeble leavening power to assimilate. The purity of the Christian movement would be jeopardized. Yet according to *The Presbyterian Tribune* they are already applying for admission into Christian communities at the rate of 15,000 a month. With reduced personnel, closed stations and diminished funds, what can the missions of all denominations do with them?

## *Remarkable Remarks*

### HEARD OR REPORTED HERE AND THERE

THE WELL-BEING OF ANY NATION depends on the well-being of its neighbor nations.—*Rear Admiral Richard E. Byrd.*



FORMERLY IT WAS THE WANDERING BOY who made his mother's hair grow gray: now it is the drinking daughter also.—*D. L. Colvin.*



THE MOST IMPORTANT PHASE of the liquor problem in China is to prevent the importation of Western liquors.—*Mrs. Mai Yang Wang.*



WHEN FASCISM MAKES A MAN A SLAVE of the State that regards him only as cannon fodder, Christianity says the greatest thing in the world is not a dictator, but the humblest citizen.—*N. V. Peale.*

THE CHURCH IS THE ULTIMATE BULWARK against communism and all form of State absolutism because of her intrepid and unceasing defense of the individual, his inherent nobility, his inalienable rights, his essential liberty.—*Cardinal Mundelein.*



TODAY THERE IS TOO MUCH WHITEWASH of human nature and not enough repairing.—*A. E. Keigwin.*



THE REAL CONFLICT in our nation is not between one religion and another, but between any religion and the appalling moral consequences of our irreligion.—*Harry Emerson Fosdick.*



WE DO NOT COUNT A MAN'S YEARS until he has nothing else to count.—*Ralph Waldo Emerson.*

Last year in MISSIONS you read about missionary centennials in South India, Bengal-Orissa and Assam. This reports the South China celebration and thus completes the 1936 centenary quartette

## One Hundred Years in China

*The story of the Centenary of Baptist Missions in China, held in Canton, October 13-18, 1936*



*A group of missionaries and Chinese attending the Centennial Celebration at Canton. All of them are third or fourth generation Christian workers*

By E. H. GIEDT



ye wise as serpents, but without guile as doves." We whose privilege it has been to attend the Baptist Missionary Centennial Celebration in

**A** BRILLIANT Chinese author, Lin Yu Tang, once a Christian but who now describes himself as a pagan, recently wrote a book on China, entitled, *My Country and My People*. In it he says that Christianity will never be permanently successful in China, and that its only teaching to be adopted will be the injunction, "Be

Canton, China, October 13-18, 1936, have found our faith in the ultimate success of the Christian movement in China wonderfully confirmed.

All sessions were held in the spacious Tung Shan (East Hill) Baptist Church. Delegates totalled 870, representing all but one of the widely separated Baptist missions and conventions in China. This included seven missions of Northern and Southern Baptists in America, and the English and Swedish Baptist missions. Unfortunately remote West China had neither missionary nor Chinese present.

Most of the sessions were greatly augmented by local visitors, chiefly members of the 11 Southern Baptist mission churches in Canton which have a total membership of between 4000 and 5000. Attendance at day sessions ranged from 300 to 500, but in the evening the church



was filled to its seating capacity of about 1500, and at the Special Centennial Service fully 2000 crowded into the edifice.

The historic significance of Canton for the missionary enterprise in China, as well as the occasion for the celebration, was powerfully pregnant with suggestion for sentimental reminiscence. Yet for the most part the speakers maintained a dignified restraint, perhaps too much so. There seemed to be a common recognition that a mere reminiscent review of the first century of Baptist work in China could be of little value unless coupled with an intelligent facing of the second century. While reviewing with gratitude the achievements of the past, there was constant awareness of the responsibility to pass on the torch of progress to the next generation.

Rev. Y. S. Lau, Pastor of the Tung Shan church and chairman of the Centennial Committee, presided at the opening session and at the Special Centennial Service. At the first session he was presented with a gavel made from a limb of a tree growing between the graves of Mrs. Shuck and Mrs. Dean in Hongkong, with a fitting reference to it as symbolical of the grain of wheat that must die in order to bear much fruit. Later a second gavel, made of wood from a tree growing in the Martyrs' Cemetery at Taiyuanfu, Shansi, was presented to the chairman as the gift of the English Baptist Mission in China.

At the Special Centennial Service both the Mayor and the Chief of Police of Canton were present. On this occasion Dr. T. C. Bau, General Secretary of the Chekiang-Shanghai Baptist Convention, addressed an audience of 2000 on the subject: "Baptist Work in China, Its Past and Future." Thereupon Mayor Y. F. Tseng made an address in Chinese approving the teachings of Jesus, reiterating Dr. Sun Yat-sen's adherence to the Christian faith, and recognizing the contribution which the Baptist community has made to the welfare and progress of Canton. The Mayor then made a second address in good English welcoming the missionary delegates and giving us the freedom of the city. While he himself is not yet a Christian, his wife is, and his recent predecessor was a Baptist. The Chief of Police who is a Christian, also made a brief speech. This was followed by the reading of fraternal messages from various Baptist bodies abroad and from

more than 60 Baptist associations and individual churches in China.

The audience was deeply moved by the introduction of veteran workers who have been in service for 40 years or more. No discrimination was made between missionaries and Chinese. Six gray-haired, ordained Chinese were presented first and given a few minutes each to respond. One of them is 83 years old and has been in active service for 53 years. Missionaries present who qualified for this distinction included Rev. R. T. Bryan, D.D., Miss Anna Hartwell, Mrs. Britton, and Miss McMinn of the Southern Baptist mission, and Dr. C. E. Bousfield of the Northern Baptist mission. Dr. Bryan is 81 years old and has been in service 51 years. Others belonging in this category are Dr. and Mrs. A. F. Groesbeck, Rev. and Mrs. G. H. Waters, and Mrs. Anna Speicher of the Swatow mission, who retired within the past year.



*The Tungshan Baptist Church in Canton in which the Centennial Celebration was held. A side view of the church appeared on page 550 in November issue*

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was filled to its seating capacity of about 1500, and at the Special Centennial Service fully 2000 crowded into the edifice.

The historic significance of Canton for the missionary enterprise in China, as well as the occasion for the celebration, was powerfully pregnant with suggestion for sentimental reminiscence. Yet for the most part the speakers maintained a dignified restraint, perhaps too much so. There seemed to be a common recognition that a mere reminiscent review of the first century of Baptist work in China could be of little value unless coupled with an intelligent facing of the second century. While reviewing with gratitude the achievements of the past, there was constant awareness of the responsibility to pass on the torch of progress to the next generation.

Rev. Y. S. Lau, Pastor of the Tung Shan church and chairman of the Centennial Committee, presided at the opening session and at the Special Centennial Service. At the first session he was presented with a gavel made from a limb of a tree growing between the graves of Mrs. Shuck and Mrs. Dean in Hongkong, with a fitting reference to it as symbolical of the grain of wheat that must die in order to bear much fruit. Later a second gavel, made of wood from a tree growing in the Martyrs' Cemetery at Taiyuanfu, Shansi, was presented to the chairman as the gift of the English Baptist Mission in China.

At the Special Centennial Service both the Mayor and the Chief of Police of Canton were present. On this occasion Dr. T. C. Bau, General Secretary of the Chekiang-Shanghai Baptist Convention, addressed an audience of 2000 on the subject: "Baptist Work in China, Its Past and Future." Thereupon Mayor Y. F. Tseng made an address in Chinese approving the teachings of Jesus, reiterating Dr. Sun Yat-sen's adherence to the Christian faith, and recognizing the contribution which the Baptist community has made to the welfare and progress of Canton. The Mayor then made a second address in good English welcoming the missionary delegates and giving us the freedom of the city. While he himself is not yet a Christian, his wife is, and his recent predecessor was a Baptist. The Chief of Police who is a Christian, also made a brief speech. This was followed by the reading of fraternal messages from various Baptist bodies abroad and from

more than 60 Baptist associations and individual churches in China.

The audience was deeply moved by the introduction of veteran workers who have been in service for 40 years or more. No discrimination was made between missionaries and Chinese. Six gray-haired, ordained Chinese were presented first and given a few minutes each to respond. One of them is 83 years old and has been in active service for 53 years. Missionaries present who qualified for this distinction included Rev. R. T. Bryan, D.D., Miss Anna Hartwell, Mrs. Britton, and Miss McMinn of the Southern Baptist mission, and Dr. C. E. Bousfield of the Northern Baptist mission. Dr. Bryan is 81 years old and has been in service 51 years. Others belonging in this category are Dr. and Mrs. A. F. Groesbeck, Rev. and Mrs. G. H. Waters, and Mrs. Anna Speicher of the Swatow mission, who retired within the past year.



*The Tungshan Baptist Church in Canton in which the Centennial Celebration was held. A side view of the church appeared on page 550 in November issue*



Similarly, a group of Chinese men and women was introduced as second and third generation workers, and one girl as belonging to the fourth generation. Of the missionaries present four women and one man were presented as second generation workers, and one, Dr. F. W. Goddard, as a third generation missionary continuing the long line of the pioneers William Dean and Josiah Goddard. The fourth Goddard generation is Stephen Goddard now in the University of Shanghai. Several other second generation missionaries in China could not be present.

The five-day program was necessarily crowded. The sessions extended from 7:30 A.M. till 9:30 P.M. with little more than sufficient intermissions for meals, visits to institutions, and a rapid survey of interesting historical exhibits. The Southern Baptist Convention had sent its president, Dr.



*A group of delegates, in front of the church. The man in the white suit is Dr. Frank W. Goddard, a third generation missionary*

J. R. Sampey. His daily devotional services were of a high inspirational tone, while his four addresses on Christian fundamentals testified of a strong evangelistic spirit.

*(It is to be deeply regretted that the Northern Baptist Convention had no fraternal delegate at this historic gathering.—Ed.)*

The theme of the centenary program was: "A Century of Christian Conquest in China." Its outline was naturally determined by the six dominant forms of Christian service in China: evangelism, Christian education, medical work,

publication, women's work, and young people.

An outstanding feature was the excellent music rendered by students, glee clubs and an orchestra of about 20 instruments from various Baptist schools. Especially refreshing were some ably directed singing in four parts. One of the few occasions when the rather rigid restraint of the audience gave way to spontaneous applause was when the girls of the School for the Blind gave several very harmonious selections of choral hymns on harmonicas (mouth organs).

During the celebration a special meeting was held by appointed delegates for the organization of the China Baptist Alliance. Hitherto this had existed only on paper. Now it was regularly voted into existence and provided with a body of officers as an organ for collective expression of Baptists in China. One evening session was given over to this newly organized body with Rev. Y. S. Lau of Canton as chairman. President H. C. E. Liu of the University of Shanghai was the speaker. He made a spirited address calling on Baptists of all shades to "unite and stick together" in order to make our influence in China stronger. He stated that a few years ago the spokesmen for the Anti-Christian Movement had said, "We do not attack you because you are Christians but *because you do not live up to your profession.*" In an eloquent climax he appealed to his Baptist countrymen to launch out on an extensive program of home missions and to send able and consecrated missionaries to the frontiers.

It was somewhat disappointing to find no scheduled memorial service in honor of Baptist pioneers in China. Their names were repeatedly mentioned, but not until Saturday evening was anything like adequate tribute paid to them. It came unexpectedly. The program was Medical Mission Work, and Dr. Frank W. Goddard was to speak on "A Century of Medical Mission Work." Rev. H. H. Snuggs, himself a second generation missionary, with a brief but most appropriate review of the service of the Baptist pioneers Dean, Shuck, and Goddard, and their brave and heroic wives, introduced Dr. F. W. Goddard. As grandson of the Deans and the Goddards he epitomizes in himself and his work the first century of Baptist missions in China. The large audience was thrilled when Dr. Goddard rose to deliver what was pronounced to be a masterpiece of

an address. After briefly paying reverent tribute to his illustrious ancestors he reviewed with bold and telling strokes the planting and growth of medical mission work in China. He coveted for the medical profession of the second century the heroic and sacrificial spirit of the early pioneers.

Dr. M. T. Andrews, of the Southern Baptist Convention was the second speaker of the evening. He declared that the progress of Baptist work in China during the first century, with a total of 70,000 church members, compares favorably with that of Baptist work in America during its first century there.

Sunday morning services were conducted by visiting preachers in all of the eleven Baptist churches of Canton. At the close of the service in the Tung Shan church, ten men and ten women were baptized by the pastor. Sunday afternoon was devoted to Young People's Work and was preceded by the awarding of a large number of prizes to the winners in a local oral contest.

Dr. Sampey made the closing address on Sunday evening. The choirs of the Canton Baptist churches furnished the special music. Six resolutions were read and adopted as follows:

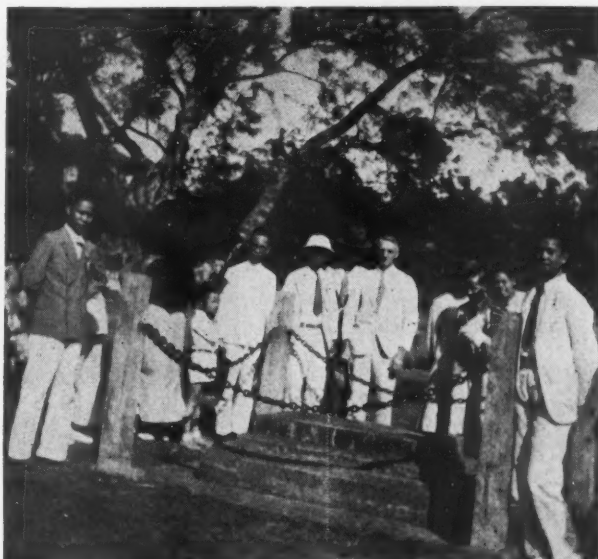
1. That efforts will be made to double the present church membership in the next five years.
2. That one million copies of the Gospel of John be printed and distributed within the same time.
3. That a history of the first century of Baptist work in China be prepared and published jointly by the China Baptist Alliance and of the China Baptist Publication Society.
4. That *The True Light Review* be made to serve the interests of all Baptist bodies in China.
5. That home missions be promoted more energetically and that native missionaries be sent to the frontiers.
6. That as many as are able and willing contribute one dollar annually towards a budget for the new China Baptist Alliance.

During the past year Baptists all over the world learned anew the names of William Dean and Jehu L. Shuck. Appointed by American Baptists in 1834, Mr. and Mrs. Dean arrived at Singapore in January 1835, where the young mother of an infant daughter died. In June the husband reached Bangkok, Siam, and began work among Chinese immigrants. Here six months later, with three converts he founded the first Chinese Baptist church.

In September 1836 Mr. and Mrs. Shuck, also Baptist appointees, landed at Macao, 90 miles southeast of Canton. Here they were joined in 1837 by Rev. I. J. Roberts, while Rev. and Mrs. Josiah Goddard arrived in 1839 at Bangkok.

Thus to commemorate the 100th anniversary of the beginning of Baptist missions among the Chinese, the centenary was celebrated at Canton. As one Chinese delegate expressed himself, "It was good to be here. The celebration was eminently worth while, and we were all lifted to mountain-top heights of inspiration."

One of the farewell messages assumed unusual importance. It was given by Mr. A. S. Gillespie of Kaifeng, Honan. In substance he said that we have enjoyed the rich fellowship of these days; we have listened to excellent singing and to good



*At the grave of Ling A-Foh, China's first Protestant pastor. The man in the white suit is Dr. E. H. Giedt, the author of this article*

addresses, so that we have been lifted to heights of inspiration. To have viewed the pictures, the graves, and the literary remains of our Baptist pioneers has been a benediction. We have lived here in the high lights of this centenary, but now we are about to return into the dark, as it were. Is this all, and is nothing tangible to result from this celebration? What are we going to do about it? Surely we should do something collectively to hasten the illumination of the remaining darkness throughout China by Jesus Christ, the Light of the World.

# No Prayer Wanted By This Negro Crowd

Did you know that there are more Negroes in New York than in any other city in the United States?

*The Negro is today's man without a country. In his soul the flame of faith is burning low. By its ministry in New York's great colony of 300,000 Negroes in Harlem, the Christian Center is rekindling it*

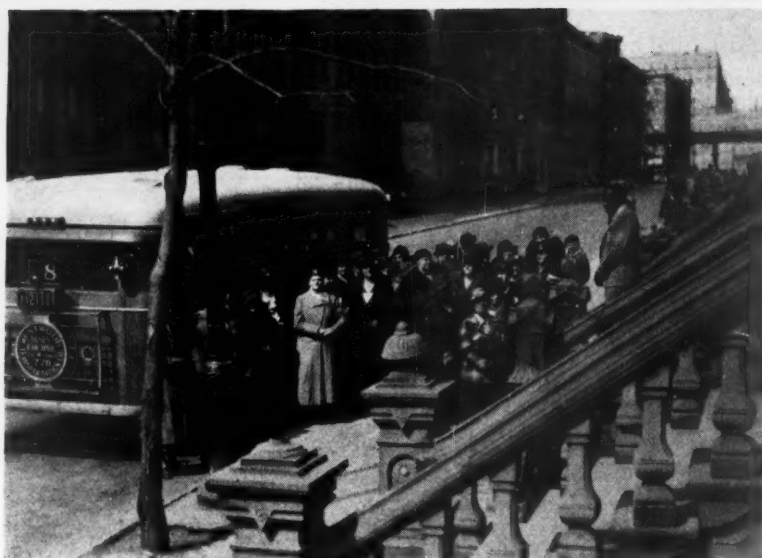
BELOW: Rev. Horatio S. Hill, Director of the Harlem Center



ABOVE: Negro children in New York's colony in Harlem, on the way to school



RIGHT: A delegation of women from the 1st Baptist Church, Westwood, N. J., comes by bus to Harlem to see the Christian Center



ABOUT 3,000 Negroes had gathered in New York to honor Colonel John Robinson who had just returned from Ethiopia where he had served as a volunteer aviator to His Majesty Haile Selassie, former Emperor of Ethiopia.

"Rev. — will open the meeting with prayer," announced the presiding officer of the assembly.

By HORATIO S. HILL

When Rev. — rose to begin his prayer, shouts and cries could be heard throughout that huge black audience. "No!" "No!" "We don't want any prayer." "Christianity has failed the Ethiopian." "Let's have no prayer by anybody. Christianity has failed!"



This pathetic and wild outburst of emotion is an indication that the fire of faith of not a few Negroes is burning low, because they feel that the Christian church has failed them not only in Ethiopia, but in Scottsboro, in Georgia, in Mississippi, and in some of our metropolitan cities. Indeed the tragedy of the Scottsboro boys has much in common with the tragedy of Jesus' death on the cross.

The year 1936 has added another tragic scene to the world's historic drama. With the failure of the League of Nations, Mussolini has assumed the rôle of world dictatorship. Ethiopia fell into the hands of Italy, and now bows at the throne of Fascism, and submits to the culture of a machine-gun civilization.

Our own country is not free from the sins of social neglect, and economic imperialism. The army of ten million still unemployed in the United States, and the twenty million men, women and children, who are on starvation level, give a vivid picture of the economic stress through which this country is passing.

Nevertheless it is the black man who constitutes one of the major problems of the world at the present time. This problem is intensified by the fact that the black man is a man without a recognized country. The Jew has his new home in Palestine; the Italian has his home in Italy and now Ethiopia; the Frenchman has his home in France; the Englishman has the whole British Empire; but the Negro is a man without a country.

Living under such adverse conditions with no ambassador at court, has not stood the Negro in good stead. In certain sections of the rural South as many as five thousand men, women and children have participated in the lynching of some innocent Negro. In some of our metropolitan cities, this man without a country is often denied certain rights that are accorded other members of his community.

During the reconstruction period after the Civil War, and even in the days of slavery, this man without a country was not without hope, for there were many church missionary societies to speak in his behalf. And it is to the everlasting credit of these missionary societies of the North that they established schools for the educational, moral, and spiritual uplift of the Negro.

However, these are declining days of missions and a great many people are becoming alarmed over the future of the Negro. Some who are interested in the spiritual and educational progress of the black man are asking these questions: "Can the Negro maintain his educational enterprise without outside help when the odds are so great against him?" "Can the Negro keep his fire of faith burning when the Christian church seems to be failing him?" "What help should the Christian church render the Negro in our metropolitan cities?" The church must not fail this man without a country. The "fields in our metropolitan cities are ripe and ready for harvest." Harlem has a Negro population of more than 300,000. In this city within a city, according to reliable information, there are more than 70,000 children who do not attend any church or Sunday school. In this section the problem of juvenile delinquency is alarming. It is a well-known fact there is no place to send Negro Protestant children when they are committed. For years thousands of dollars have been spent for Big Brother Work in New York City, but up to this time none of this money has reached Harlem.

In spite of the fact that the fire of faith is burning low among some in my group, Negroes are still a church-loving and a church-going people. There are more than 37,000 Negro Baptists in Harlem; and some of the largest churches in the world. In this community of 300,000 Negroes, in this city of want, stress and need, the Baptist Educational Center is attempting in a modest way to meet the moral and educational needs.

During the past year the Center helped in the training of 815 church school leaders, and helped to provide religious education for more than 2,000 children. From 20 to 25 ministers attended weekly classes at the Center. They heard lectures on the Life of Paul, by Dr. Earnest Scott of Union Seminary; on "The Social Message of the Prophets for Preaching Today," by Rev. H. Otheman Smith of the Church of the Redeemer of Yonkers, N. Y.; on "The Preaching Values of the Parables of Jesus," by Dr. E. C. Carder of the Riverside Church; on "The Preaching Values of the New Testament," by Rev. Gordon Lahrson of the Park Baptist Church, Staten Island, and on "The Function of the Preacher," by Dr. T. J. Smith. In addition to these lectures, some of the

ministers under the leadership of Miss Marie Reed took courses in correct speaking and the fundamentals of the English language. In cooperation with the State Adult Education Program, opportunities were provided for the training of adults in the common branches, Negro history, Spanish and French. There was an average weekly attendance of 250 in these classes.

While the Center does not function as a social service agency, it has through the generosity of kind-hearted friends rendered valuable service in this field. During the year many pieces of clothing were distributed to poor families. During the Christmas season a year ago, many toys were given to needy children.

The following letters from families who received Christmas toys speak for themselves.

Just a few lines to congratulate you on one of the finest charity organizations my family knows of. I'm an unfortunate father who was looking to a very dark Christmas, but your presents made it a very cheerful one. May God bless your organization.

Thank you very much for the toy train you sent my boy Charles. That was all the Christmas he had outside of a box of candy he received from school. If at any time you have any clothes or shoes, I would appreciate them very much. Thank you very much again. And may God bless you in your work.

Many thanks to you and your organization for the Christmas cheer that you brought our two children. They were happy to receive the lovely game set that was provided for them through you. May you continue your good work.

In a recent ten-day educational campaign, public meetings were held in 17 Negro Baptist churches in New York and vicinity. This educational campaign took on its most dramatic form

at the Riverside Church when Miss Nan Burroughs spoke to an audience of 1,200. At the close of Miss Burroughs' speech one white person asked her Negro neighbor, "Is she colored?" Another white person replied at the close of Miss Burroughs' speech, "I didn't know that a colored woman could speak like that."

Dr. E. C. Carder made an appeal to the white churches in this section to set aside the first Sunday in the following month as Harlem Night, with the hope of strengthening the bond of friendship between Negro and white churches, and of giving the white churches an opportunity to make a contribution to the work of the Educational Center. Unfortunately only three churches responded to this appeal, the First Baptist, Mt. Vernon, the Judson Italian Baptist, and the Borough Park Italian.

However, the annual dinner of the Ladies Auxiliary at the Riverside Church, which brought together 153 people of both races, was without doubt the most outstanding accomplishment of the Center during the year. That was an evening of great fellowship, with white Christians and Negro Christians sitting down together to face common problems of the Kingdom. The singing of Otis Holley and the men's chorus of the Riverside Church; the speeches of Dr. Charles H. Sears on, "Baptist Educational Center After the First Nine Years"; Dr. C. C. Tillinghast on, "The Christian Church and the Challenge of Harlem"; and Sergeant Kline on, "Crime Among Juvenile," served to deepen the bonds of friendship among all who attended the dinner, and helped all alike to see their common task in the Kingdom program and to appreciate more fully the oneness of the Christian Family.



## FACTS AND FOLKS

*The first ordination council* called by Baptists in Nicaragua was held in the First Baptist Church of Managua on Sunday, November 15th. Upon satisfactory examination, in which Secretary Charles S. Detweiler and Missionary Charles S. Scott of Managua participated, the Council ordained Indalecio Bustabad. He is the first native Nicaraguan to be ordained a Baptist minister. The local press commented favorably on this Protestant ordination in a Catholic country. Even *The New York Times* thought this event significantly newsworthy for its pages to set it in a special box at the top of a column. Included with the report of the ordination were brief statements about Baptist progress in Nicaragua.



*Mark up another score* for the achievements of sons of missionaries. Seated at the console of the great organ in Carnegie Hall, New York City, before an enthusiastic audience on the evening of December 2nd, young Robert Elmore, son of the late Dr. Wilbur T. Elmore and Mrs. Elmore, gave a superb organ recital. The youthful organist was born in India while his parents were missionaries of the Foreign Mission Society. The program announcement modestly told about his missionary background. Perhaps this accounted for the ring of sincerity in the applause with which his audience greeted his program numbers. They included four difficult compositions by Bach as well as modern selections.



*Sixteen pairs and one trio* of brothers are enrolled in More-

*News brevities reported from all over the world*



*First Seminole at Bacone College*

The first Seminole from Florida to enter Bacone is Peggy Cypress, who graciously consented to pose for the photograph reproduced on this page.

house College this year. This is believed to be something of a record in the Colleges for Negroes sponsored by the Baptist Board of Education. The trio of brothers are Mark, John, and Howard Birchette, of Asheville, N. C. A fourth brother, Cletus Birchette, was graduated from Morehouse College in 1935, and is now a graduate student of economics in Atlanta University. The other pairs of brothers come from a wide geographical area, Okla-

homa, Alabama, Kentucky, Mississippi, Florida and Pennsylvania. The freshman class is one of the largest in the college's history. Its members have come from 21 states and the District of Columbia. Their ages range from 15 to 29 years, with an average of 19.9 years.



*The Baptist Association* of Tamaulipas, Mexico, at its annual meeting in October voted a contribution of \$60 to the general fund of the Home Mission Society in New York. This association is supporting a missionary who labors in a wide mountainous area and has built a chapel for the growing congregation in Potosi.



*The Fidelity Baptist Church* of Cleveland, Ohio, Pastor J. A. MacRae, recently arranged an interesting "MISSIONS Magazine Night." It was advertised as an airship trip around the world. A toy airship was hung from the ceiling and copies of *MISSIONS* for the past two years were displayed around the walls of the room. About a dozen people participated in the program which was made up from the last issue of *MISSIONS*. Mr. MacRae writes that the program was greatly enjoyed and resulted in five new subscriptions.



*Two features* of the denominational program of the present year encourage this high hope. The first is the primary emphasis being placed upon the local church, and the second is that 1,500 small but significant forums are being set up this winter across the land. The net result of this is an aroused and informed constituency.

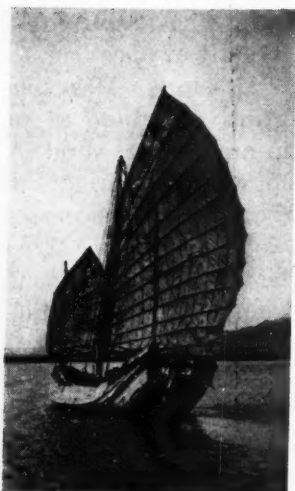


The final chapter in the story of a  
good will tour around the world

# They Were Killed and Buried in Nameless Graves

*A visit to Shansi where missionaries and Chinese were beheaded during the Boxer Rebellion—impressions of the new Chinese capital city of Nanking—a brief tour of Japan—concluding observations on Baptist missions in the Far East*

By J. H. RUSHBROOKE

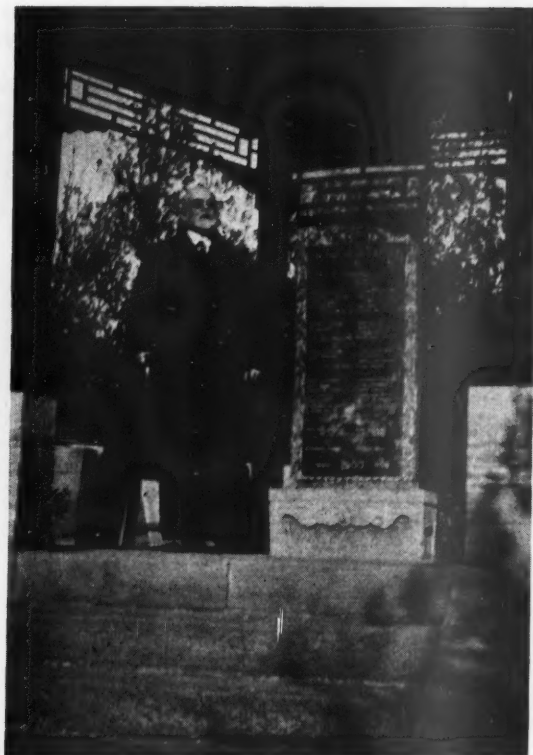


tured some towns, and were besieging others. The consuls had ordered all missionaries out, and it was a question whether the railway to that city would still be open.

Happily, the line was not cut, though trains were permitted to run only by day. So, with Dr. Williamson, a kind, efficient, and amazingly well-informed guide, I reached the city and enjoyed two days of profitable fellowship.

Taiyuan has tragic yet glorious associations. It is the capital of Shansi, where the Boxer fury

TO VISIT the English Baptist mission fields in Shansi in the interior of China was my special responsibility while Dr. George W. Truett visited the fields of the American Southern Baptists. Whether my plans could be entirely carried out was almost to the last minute doubtful, for the "Reds" were abroad in Shansi. They had cap-



*Dr. J. H. Rushbrooke standing beside the monument to the missionary martyrs in Shansi*

aged under a Governor all too ready to obey the orders of a fanatical Empress. There stands the Martyrs' Memorial Church, with its tablet recording the names of missionaries and their children who perished. I visited the house where for several days they were confined. I followed the road—a veritable *Via Dolorosa*—along which they passed to the Governors' Palace, gazed at the spot where they stood to receive sentence, and at the other spot close by where one by one they were beheaded, children in the presence of their parents. I visited too, the Martyrs' Cemetery on the hill overlooking the city to read on the central tablet the long list of victims, and to gaze at the nameless mounds, nameless because it was impossible to recognize the terribly mutilated bodies, some of which had been partially devoured by the dogs. My countrymen, some belonging to families I know, suffered thus; but not they alone. The Boxer terrorism revealed the sterling character of Chinese Christians. In Shansi men still tell of the extermination of believers throughout the province. At one Baptist

village church the very last member and the very last child of every member, all perished. We have heard much of the martyrs of our own race, yet in courageous loyalty to their Lord, these Chinese were no whit behind.

#### IN THE NEW CHINESE CAPITAL

One of the most crowded days of our tour was passed in Nanking. It was a disappointment that the virtual head of the Central Government, Generalissimo Chiang Kai Shek, was not in the city; but we were able to visit other leaders.



*General Chiang Kai Shek and his wife, photographed while they were making a visit to the West China University. They are standing between Dean and Mrs. G. W. Sparling of the School of Religion. The General celebrated his 50th birthday on October 31st*

Dr. Sun Fo, a son of the founder of the Republic, has been baptized as a member of the church at Macao. I am not aware that he has repudiated his Christianity; but while receiving us kindly, he evaded any definite utterance on the subject of religion. The one message he wished us to publish abroad was that the nations should leave China to herself. Marshal Feng ("the Christian general") had formerly close intercourse with Dr. Sallee (Southern Baptist missionary), and he was keenly interested to learn that Mrs. Truett was the sister-in-law of his old friend. The huge figure of the Marshal, his powerful voice, and the intense feeling with which he told the story of China's suffering and need are unforgettable; but again to "draw" him on his religious position proved impossible. Foreign Minister

Chang Chun, and his gracious Christian wife, welcomed us to tea at their home; and we enjoyed a long conversation with him, in which, among other matters, he expressed deep concern at the inability of the League of Nations to check aggressive powers.

Nanking shows striking development. Its public and private buildings are impressive. The Sun Yat Sen mausoleum appears to me, as I look back, the most imposing of recent architectural achievements in the land, although the administrative block of the Sun Yat Sen University outside Canton, and the Sun Yat Sen Hall within that city, deserve to be named with it. Nanking has its Baptist Church, a worthy edifice in a good street, provided and already paid for by the Chinese themselves. The members number at present but 40, and the Church was founded only two years ago. Dr. Truett and I met the members at a social occasion and later addressed a crowded gathering in the church; we rejoiced in the prospect that in China's new national capital the Baptist witness is to play its part.



*Sun Yat Sen Hall in Nanking*

#### THE GUARANTEE OF THE FUTURE

There is no hope of christianizing any land save through the work of its own people. One therefore scrutinizes carefully the character of those who have accepted the gospel. Tenacity, courage, and self-sacrifice are manifest in the Chinese martyrs I have described. Other revealing facts set in relief their capacity for initiative. The first Baptist church I encountered in China was at Hongkong; self-sustaining, capably led, with its own building, and with six stations on the island and the mainland, two of which are on the way to becoming self-supporting churches.

A story I love is that of Lin Foo, a Cantonese Baptist of the last century. Haunted by the thought of thousands of his fellow countrymen toiling as indentured laborers (virtually slaves) in far off Guiana, without spiritual help of any kind, he sold himself into indentured labor, that he might be sent to the other side of the world and might preach the gospel to these needy people. He preached so effectively as to call into existence the first Baptist church on the soil of South America.

In my judgment it is clear that if all the foreign missionaries were withdrawn, Christianity would not vanish from the land. The character and capacity of the indigenous believers would insure its persistence.

#### DIFFICULT AND CHALLENGING JAPAN

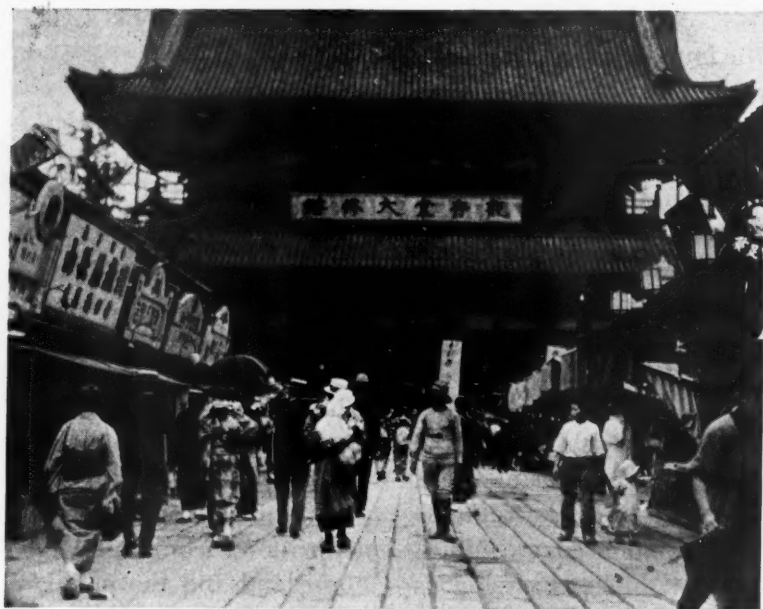
Japan demands discriminating judgment. It was the last country we visited—the most beautiful, the most fascinating, and, as a field of Christian missions, the most difficult. Fully to discuss its problems is impossible; but it may be said that statistics are even less competent here than elsewhere to reveal the total situation.

On the surface, one discovers an energetic Buddhism borrowing with some success Christian ideas, phrases, and methods, and a still more energetic resurgent Shintoism in alliance with keen nationalism. But these are not the only factors. Strong democratic tendencies find also per-

sistent expression in public life. There is a tenacity in the Japanese character which tells against a speedy acceptance of Christianity, but insures that once received it will be resolutely held.

It is an amazing fact that although early in the seventeenth century, Roman Catholicism was outlawed in Japan and its professors killed or driven abroad, yet when religious freedom was granted in the middle of the nineteenth century, 20,000 persons came into the open as Catholics. For 250 years this faith had been firmly, though secretly, cherished in the family life. A people of such tenacity is worth winning.

The gospel is deeply needed in Japan. The country will not be saved by a "Buddhism" adopting Christian terms and ideas quite without support either in its founder's teaching or its earliest scriptures. The inner contradictions of such a movement will be laid bare by criticism, and the exposure will plunge its devotees into hopeless scepticism. Nor can salvation come by the Emperor-worship which is the essence of modern Shintoism. With such a standpoint the Christians of early centuries came into stern conflict. In view of both movements, the historic Baptist position needs to be strongly asserted. Over against Buddhism, we proclaim an evangel rooted in history, and we need not fear appeal to the New Testament scriptures and to the Person there presented. We emphasize religious



*The approach to the famous Asakusa Temple in Tokyo*



and personal freedom, and in so doing offer a most necessary and definite challenge to the demand for the dominance of Caesar in religion.

Baptists are relatively few in Japan, but I believe that in their distinctive point of view and in the quality of the men and women they have won, they are peculiarly equipped to meet the needs of the land. A penetrative influence appears in many directions, even where Christianity is not avowed. But the actual church extension is not to be ignored. The work of Captain Luke W. Bickel of the Inland Sea still bears fruit. His successors are now occupied with the task of reaching the hitherto unresponsive farmers of the islands. Work like that of Dr. William Axling of Tokyo, the friend of Kagawa, is not lost. In the Southern Baptist field of Kyusu we found evidence of a hold on the people which figures of membership inadequately reveal.

The visitor to Japan misses the thrill of great Christian assemblies. The mentality of the people demands another approach, and calls for patience in a degree almost unmatched elsewhere. So the country is unique in its difficulties. Advance is slow, but points of contact are multiplying, and the lines of approach are every year more accurately laid down.

This challenging field will call for the most highly qualified and adaptable personalities our mission boards can discover. It is a test of faith; but no Christian dare admit the existence of any people that Christ and His cross cannot win.

#### CONCLUDING IMPRESSIONS

As I close for MISSIONS this narrative of a memorable journey, the dominant impressions on my mind are: (1) that the time has come for a new and resolute rededication of our people in all our home constituencies to their Lord, and that this rededication must find expression in a support of missions far more liberal and general than heretofore; (2) that the drawing together of the Baptist people in the Baptist World Alliance has peculiar value in heartening missionaries by revealing their special activities as part of a world-wide movement of evangelization; (3) that our historic Baptist principle of a personal self-committal to the Lord Jesus Christ, to do His will in all personal, family, social, civic, national and international relations, in other words to labour for the Kingdom of God in which His will shall be done on earth, presents the only adequate ideal and enduring motive for world missionary enterprise.

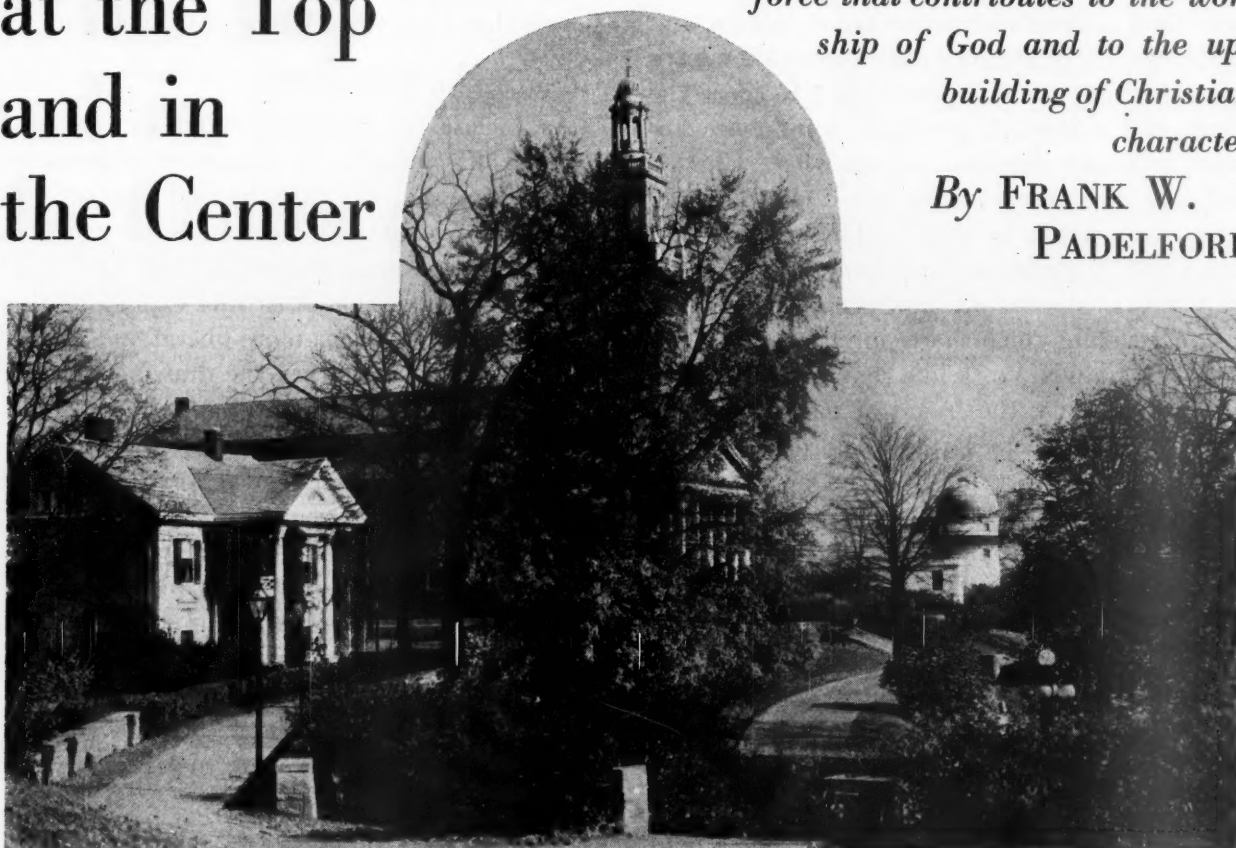


*A picturesque view of the far famed Inland Sea in Japan*

# College Religion at the Top and in the Center

*College religion at Denison University,  
instead of being perfunctory, is a vital  
force that contributes to the wor-  
ship of God and to the up-  
building of Christian  
character*

By FRANK W.  
PADELFORD



*Residence of President Avery A. Shaw, the chapel, and the observatory on the campus at Denison University*

EVERY college has certain characteristics peculiar to itself that make it more or less distinct from other institutions. This is true of Denison University at Granville, Ohio.

On the top of the campus hill, overlooking much of the surrounding country, stands the beautiful Swasey Chapel. It is by far the finest chapel on any Baptist college campus. It was erected in 1923 by the munificent gift of Mr. Ambrose Swasey of Cleveland. In the letter announcing his gift Mr. Swasey wrote,

I sincerely share in the desire we have long cherished to have erected upon the campus a meeting-house especially adapted and set apart for religious life in the future. It is my earnest desire that this chapel shall be used only for such services as directly contribute to the worship of God and to the upbuilding of Christian character.

The chapel is an imposing structure of the Georgian Colonial type with a tower 165 feet

high. The donor, himself a New Englander by birth, called it a "meeting-house." In all its lines, both exterior and interior, it reproduces the finest features of the old New England meeting-houses. At night the lights in the tower make the chapel a beacon to all the surrounding country.

This chapel symbolizes not only the ambition of the founders, but the spirit of the institution through all the years. Like nearly all early colleges, Denison was founded primarily for the training of prospective ministers. At the first meeting of the board of trustees it was resolved "that a committee of three be appointed to make inquiry where a classical teacher may be obtained as principal, who shall also be qualified to instruct students in theology." During all the succeeding years the successive boards have made determined effort to keep religion at the center of the school and at the heart of all its life and teaching. That they have succeeded beyond many other

colleges is well known. This may be partially accounted for by the fact that in every case save one the presidents have been ministers. All have been men of strong and influential personalities and outstanding Christian leaders of their time. The list includes the great Jonathan Going, Benjamin Andrews, Emory W. Hunt, and Avery A. Shaw, now president.

The college maintains a department of religion with well trained teachers in charge. It maintains regular chapel services four mornings each week. These are no perfunctory services. They are nearly always conducted by the president who gives as much attention to the preparation of his messages to students as he gave to his sermons when he was pastor in a large metropolitan church. Students are always to be found in large numbers in attendance upon the services and engaged in the activities of the local churches. Even in these days Denison has found that it is possible to maintain a college with a strong Christian atmosphere and a pervasive Christian spirit. These facts explain why through the years there has always been in the student body a disproportionately large number of the sons and daughters of ministers and missionaries, men who have been anxious that their children during their college days be under Christian influence.

This tradition and spirit at Denison the beautiful Swasey Chapel symbolizes.

The college has many other fine modern buildings which give it an excellent equipment, including the new Doane Library now nearing completion, and the Swasey astronomical observatory, one of the best on any college campus.

Another characteristic has marked the history of Denison that explains much of its strength today. For the first 30 or 40 years the college had a desperately hard time. It was difficult to find interested and generous friends. Due to the large influx of New England citizens, Ohio had not suffered, like many of the surrounding states, from a bitter opposition to an educated ministry. It was rather a disinterestedness and indifference. Dr. A. S. Carman, in his history of Denison,

makes the interesting comment on the spirit of the period in which Denison was founded:

It became clear that the opposition to missions was due largely to laziness and selfishness rather than to conscience; that the opposition to education was due partly to jealousy of the illiterate ministry, and partly to the covetousness of the churches; while the opposition to temperance was bibulous rather than biblical.

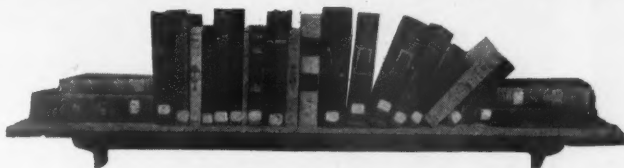
Under such conditions Denison had to find friends for its support. The first five presidents actually killed themselves in their efforts to find friends to keep the institution alive. On several occasions it was almost decided to close.

Soon after the Civil War the situation began to change. A group of broadminded, successful Christian business men became successively members of the Board of Trustees and keenly interested in the college. They gave time and thought to its management and generously to its support. When money was needed they did not look around for someone else to give, but they first of all gave it themselves.

Among many others in addition to Mr. Swasey, this list included E. E. Barney and his son, E. J. Barney, F. P. Beaver, Dr. H. F. Colby, E. A. Deeds, W. H. Doane, B. F. McCann, G. M. Peters, H. A. Sherwin, John Stevens, E. Thresher, and his son, E. M. Thresher, and three men of the Shepardson family all named Daniel. They made Denison the strong, well-equipped, well-endowed college of today.

The strength of any college depends very largely upon its ability to gain the interest and active support of a small group of men who are willing to give their lives to it. At Colgate, as was stated in November (See MISSIONS, November, 1936, page 554), it has been one family; at Denison, it has been a successive group of men largely from one state. Few of them could call it their alma mater; all of them made it the object of their devotion.

What a splendid illustration this strong college offers of the worthwhileness of interesting one's self in a great enterprise!



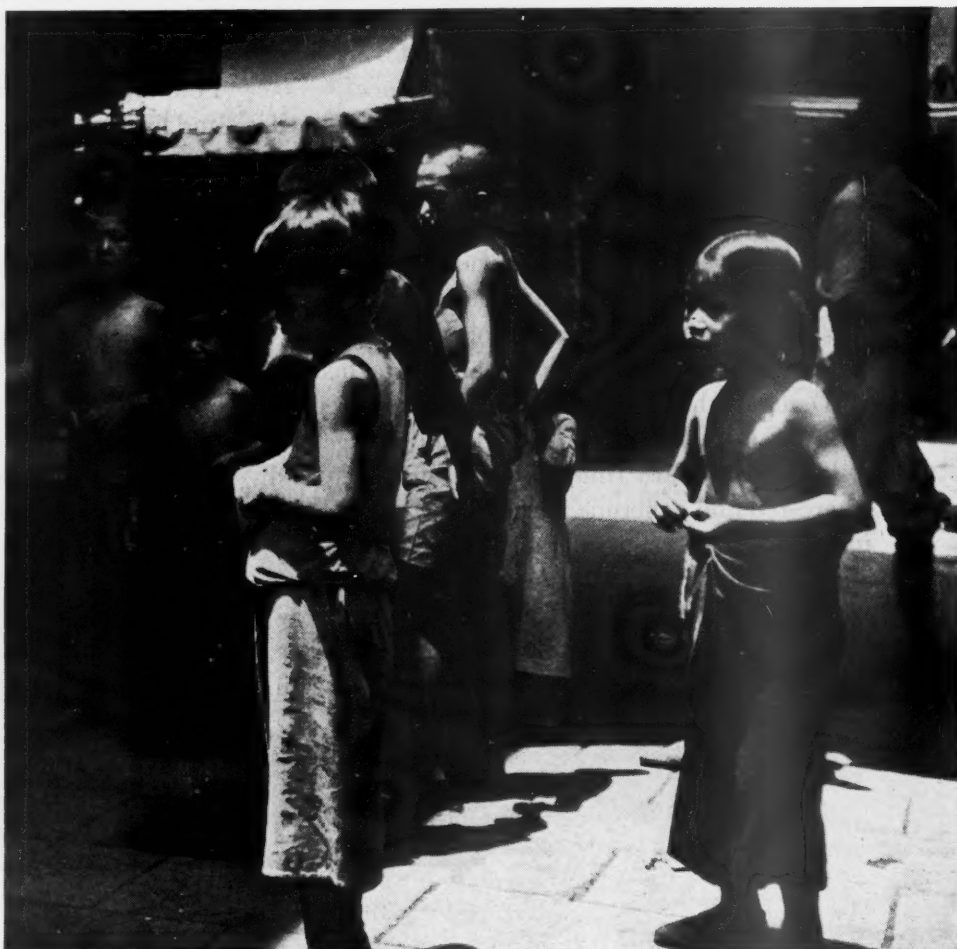
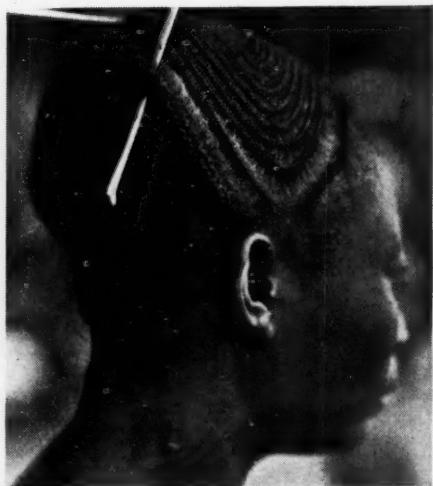




Prior to 1934, copies of the annual January reading book were distributed free. As was the case last year, a charge of five cents per copy is made this year to help defray the cost of publication

## *Pictures from* **VANGUARD**

*The annual reading book published by the Council on Finance and Promotion and suggested for January reading. If your church has not yet ordered its supply of copies, there is still time. However, the edition is limited and cannot be reprinted*





#### ON THE OPPOSITE PAGE

*It looks like a thatched hut in India, but it is the lonely home of a laborer in Mexico*

*Ilai Mabiza Julanda, dispenser and medical assistant at the mission hospital in Kimpese, Belgian Congo, and his young son*

*A permanent wave, Belgian Congo native style*

*Child life in the crowded streets of China is menaced by dangers similar to those of the congested tenement districts in America*



#### ON THIS PAGE

*A sturdy Eskimo baby in Alaska*

*The library is always a popular place in any Negro college in the South*

*A street in San Juan, Puerto Rico. Poverty in this tropical island compels thousands of people to live in surroundings like this*

*This fine group of Baptist young people is not likely to drift into paganism or communism or fascism or any other movement that has no place for the church and its gospel*



# One Day in Shanghai Is Not Enough

By ANNIE E. ROOT

I WAS deeply stirred by the coincidence of two articles in a recent issue of *MISSIONS*. One was a cartoon by Charles A. Wells, "Oriental Disillusionment." The other was a short article, "One Day in Shanghai Was Enough," by a missionary from Burma. This showed clearly that the visitor saw only one side of Shanghai.

There is another side that deserves mention. Several weeks ago, Dr. Sanford Fleming, of the Berkeley Baptist Divinity School in California, landed in Shanghai. We showed him the campus of the University of Shanghai and had him meet some of the members of the faculty. Some Southern Baptists from America have been visiting different parts of China recently. They have returned with a deeper appreciation of what the University is doing. They met graduates in different cities, many of them engaged in Christian work, and they found influence of the University extending to every part of China. So it is not boasting to say that the University of Shanghai is part of the other side of the picture.

On Sunday morning we took Dr. Fleming to the North Shanghai Baptist Church, in the midst of the ruins of Chapei destroyed by bombardment. The church escaped miraculously, with some shell holes in the walls, the doors and windows blown out, and some damage done to the interior, but not irreparably damaged. (See *MISSIONS*, for May, 1932, page 262.) The valiant members of the church set to work at once to repair the damage. Today the church is carrying on as if it had never been bombarded.

We were cordially greeted at the door. This church observes the

Chinese custom of having the men sit on the left and the women on the right. Since I could not sit with Dr. Fleming, I turned him over to Mr. D. C. Chen, one of our graduates. He is Director of Religious Activities in our Downtown School of Commerce, with its 500 students, located in the heart of the business section that the Burma missionary found so depressing.

After the service Rev. T. C. Wu, one of the first University graduates, now General Secretary of the Chinese Mission to Lepers, came up to greet us. He gave us a cordial invitation to visit the new leprosarium recently erected near Shanghai. Another friend present was Rev. T. E. Tong, head of the Chinese Missionary Society that sent one of our Seminary graduates as the first Chinese missionary to Mongolia. One could very profitably spend a day in talking with these fine Christian men, and seeing the work that they are heading up, with other Christian workers helping them. Ruins of Chapei? Yes, they are there; but in the midst of them, this church with such an influence!

On Monday morning Mrs. Fleming and her mother arrived in Shanghai. We took them to visit the Yangtzepoo Social Center, in the heart of the factory district. There we saw six grades of the primary school in session, the children so occupied with their lessons that they hardly bothered to look up as we watched them at work. Upstairs, we found the nursery school. About 30 youngsters were there with two pleasant-faced women in charge. They were all excited at the visit of the "Yang Si Seng" (foreign teachers), but they readily went through a number of songs and drills for us. The

Chinese version of "London Bridge is Falling Down" ended the little program. The oldest children were only six years old, and many were much younger. Their mothers work in the factories, but the children are well cared for in this nursery school. As we passed their bathroom we saw tooth-brushes, granite cups, and towels hanging on hooks, each plainly labelled with the child's name. Along with their play they are getting lessons in hygiene and cleanliness.

It would take several visits on different days, and at different hours of the day, to see all of the activities—the children's playground crowded with happy, shouting children, the factory workers in their classes, some of the men studying from the same simple readers that their sons study in the day school, the Sunday school and Bible classes in session, evangelistic services, and other activities. Assuredly one day is not enough to see all that might be seen there.

In the afternoon our guests visited the Margaret Williamson Hospital for women and children, in which our Baptist Boards cooperate. Its medical college turns out Christian doctors each year.

There are many other similar pieces of Christian work in Shanghai, each doing its bit to complete the other side of Mr. Wells' picture, but "One Day in Shanghai is Not Enough" to even see all of them. We could spend several days in showing bright spots among the dark.

Is it too wild a dream to hope that some day, with God's help, we may even succeed in changing the dark side of the picture, and making both of them reflect the power of Christ in human lives?



## The New Year

### Alive in Such an Age

To be alive in such an age!  
With every year a lightning page  
Turned in the world's great wonder-book  
Whereon the leaning nations look;  
Where men speak strong for brotherhood,  
For peace and universal good . . .  
Give thanks with all thy flaming heart,  
Crave but to have in it a part—  
Give thanks and clasp thy heritage—  
To be alive in such an age!

From *The Missionary Herald*.

### New Year Thoughts

To be rich in admiration and free from envy; to rejoice greatly in the good of others, to love with such generosity of heart that your love is still a dear possession in absence or unkindness—these are the gift of fortune which money cannot buy and without which money can buy nothing. He who has such a treasury of riches, being happy and valiant himself in his own nature, will "enjoy the universe as if it were his own estate," and help the man to whom he lends a hand to enjoy it with him.—ROBERT LOUIS STEVENSON.



The new year will not be ideal for any of us because we ourselves shall not be ideal in it.—*The Baptist Evangel*.



We must not drop old moralities in the novel demands of a new world. The universal upheaval has not crumbled Sinai to a plain. The Ten Commandments are not obsolete. Calvary is not a fading name. Olivet is not a relic of an abandoned legend. Christ is not in His grave. He is the same yesterday, today, and for ever. The things of His kingdom are as old as His love, and they are as new as our need.—J. H. JOWETT, in *The Friend on the Road*.



When a captain sails a liner across the Atlantic, it is of interest for him to look around, to know which way the tide is running, to know the effects of wind and wave upon his craft. But important as these things may be, they are trivial compared to the fact that there is in the sky a Pole Star which indicates the unchanging direction by which alone he can guide his ship. It is his calculations based on the look up and not on the look down that finally de-

termine his safety. However much he needs the latter, without the former he is lost.—ALBERT W. BEAVEN.



In each response of the human heart to the gospel and in each demonstration of its transforming power, one may catch a fresh vision of the triumphant Christ. Only as individual Christians are transformed through personal devotion and through obedience to Jesus Christ may the church become an effective instrument in the advance of His kingdom. We call our churches to an advance program of Christian action at home and abroad, for the immediate translation of areas of neglect—geographical, racial and social—into areas of Christian opportunity. We plead that the great objectives of world evangelization be made central in the thought and life and work of this New Year.—*Council on Christian Evangelization*.

### New Year Scripture Texts

Cast away from you all your transgressions, wherein ye have transgressed; and make you a new heart and a new spirit.—*Ezekiel 18:31*.

Create in me a clean heart O God; and renew a right spirit within me.—*Psalms 51:10*.

### A Prayer for the New Year

**A**LMIGHTY and eternal God, Who art without beginning or end of days, and amid all mortal change abidest for ever the same; we Thy children, whose days pass swiftly from us, cast ourselves upon Thine everlasting mercy at the beginning of another year.

We are but of yesterday; of the morrow we know nothing; the secrets of future days are hidden from our sight; but we look unto Thee, Who knowest all things, and, remembering how Thou hast compassed all our days and years with blessing, commit ourselves in humble trust anew to Thy faithful care.

Graciously lead us through the uncertainties of this new year of our earthly pilgrimage; protect us from the dangers of the way; prepare us for the duties, the trials, the joys, and the sorrows that await us, that they may fulfil Thy purpose for us, and grant that every change the new year may bring with it, whether of prosperity or adversity, of sickness or health, of life or death, may bring us nearer to Thyself; through Jesus Christ our Lord. Amen.

From *Prayers for the Christian Year*, published by the Oxford University Press. Used by permission.

# MISSIONS

*An International Baptist Magazine*



Founded in 1803 as *The Massachusetts Baptist Missionary Magazine*

HOWARD B. GROSE, *Editor Emeritus*

WILLIAM B. LIPPARD, *Editor*

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*Field Correspondents in Four Continents*

Vol. 28

JANUARY, 1937

No. 1

## Is Your Church

### Living in the Past?

**I**N A sermon Dr. John Sutherland Bonnell, new pastor of New York's Fifth Avenue Presbyterian Church, included three sentences that apply to every church.

This church has had a glorious history. But no church can live in the past. So I ask you to turn with me to the future with the prayer that the greatest days of this church lie ahead.

In the eight short words, each of one syllable, of the second sentence, Dr. Bonnell has stated a major reason for the decline of many churches. *They are living in the past.* Their community influence and their social service belong to the horse and buggy age and not to our modern, high speed, paganistic civilization. On the issues of war, race, social justice, their viewpoint is an inheritance from an era that is gone. In their attitude on church cooperation they reflect the sectarianism of yesterday. Their missionary concern is ancient history. Recently a leading church reduced its next year's budget allotment for foreign missions to only two per cent of its entire expenditures.

Truly we need to join with Dr. Bonnell in prayer for all churches that they may adjust their

service at home and their ministry abroad to the constantly changing world about them. To be sure, we must never forget that Jesus Christ is the same, yesterday, today and forever; yet we must ever remember that our appreciation of the meaning of His life and death for our world enlarges with the passing years.

Are the greatest days of your church behind or ahead? It is a good question to raise at the beginning of a new year.

## The President of the United States and the Pope

**S**HORTLY before he sailed for South America, President Roosevelt extended the courtesy of a private interview to Eugenio Cardinal Pacelli. This has led to all sorts of questions. Why did the Cardinal come to the United States? What was discussed in that private conference between the President of the United States and the Pope's Secretary of State? Three men know, the President, the Cardinal and the Pope who now is gravely ill.

As to the Cardinal's visit, several conjectures have been offered. It was announced that he came on a brief vacation. Brief it was, for he was absent from Rome barely a month. Yet during that time he crossed the United States by airplane from the Atlantic to the Pacific and back again. It was intimated that American Catholics would welcome an opportunity of meeting the highest ranking official of their Church. They have never seen a Pope on their own soil either before or after his election. Upon the death of Pius XI, the Cardinal will be eligible as his successor. Still another surmise is that the Cardinal came to silence the political radio activities of a well known priest. The priest recently announced his retirement from the air and departed on a long vacation. Whether there is here a relation of cause and effect, nobody else knows. Finally it is suspected that the Vatican with characteristic and historic shrewdness anticipated the re-election of the President and so timed the Cardinal's visit that against the background of political victory the question of diplomatic recognition of the Vatican might be favorably considered. Only two major nations, the United States and Communist Russia, have not recognized the Papal State as a temporal

power nor have they arranged ambassadorial representation.

Baptists, North and South, will strongly disapprove such recognition. And this must not be construed as opposition to the Roman Catholic Church as an institution ministering to the spiritual needs of man. Baptists would be opposed to political recognition for any and every religious organization whatever its name or creed. They would regard it as a violation of the American principle of the separation of church and state. It would give to such a church or institution a formal status not accorded to other religious groups. Moreover, they see its missionary implication. How could an American Protestant missionary in China explain why he had no formal standing with his government other than that of ordinary citizenship, whereas the American Catholic missionary in the same Chinese city was represented by an ambassador at Washington? While the Pope is now a temporal sovereign, the relatively tiny Vatican City over which he rules within the city of Rome, makes his sovereignty of negligible significance. It is quite possible that the matter may be settled and announced before American Protestantism wakes up to protest. The time to protest is now and not after the event has taken place. To do so then will be like the proverbial locking of the barn or garage after the horse or car has been stolen.

A former President by the same name showed the true American principle in this situation. When Theodore Roosevelt visited Rome he was informed by the Vatican that he had to choose between being received by the Pope and speaking before a Protestant group in Rome. He spoke before the Protestants.

#### Devaluation and Evaluation in the Foreign Boards

A NEW word in the world's financial vocabulary, new in that it was seldom used heretofore, is now known by everybody. It is "devaluation" and means clipping the gold content of a nation's currency, and a consequent readjustment in its economic life.

A new word has also crept into the world's missionary vocabulary. Derived from the same root, it is "evaluation." For almost a year, a

joint committee of our two Foreign Boards has been carefully "evaluating" the foreign enterprise of Northern Baptists. On each of the ten fields, projects have been studied in order to distinguish between the more and the less essential.

This process is proving of utmost value. In the light of changing conditions it is determining what projects may be dropped, what projects should receive larger emphasis, and what new opportunities are of such compelling importance that at all hazards adjustments must be made to enable the Boards to grasp them. Among these are the new movements among the caste and outcaste people in India. There are many others. The committee has "evaluated" in all ten fields. It has submitted its findings to the missions for review and suggestions. Within the next few months a comprehensive program for the years ahead will be formulated and reported.

Two things positive can be said now. One is that the major part of the enterprise is genuinely fruitful and forms an important part of the ongoing process of establishing the Kingdom of God in each of the ten fields. The Boards have always believed this. The thorough-going "evaluation" abundantly confirms it.

The other positive statement is that to prevent "evaluation" from resulting in "devaluation" of world-wide Christian service and instead to continue its fruitful ministry, the full success of the Forward Fund is required.

The results of the "evaluation" call for a vigorous forward program. The Foreign Boards are embarking on such a program in the confidence that God will lead Northern Baptists to provide the necessary means. It is for each one of us to substantiate that confidence.

#### Is this Militaristic Propaganda on the Postage Stamp?

A NEW set of postage stamps was issued on December 15th in honor of American military and naval heroes. This will be regretted by many sincere advocates of peace. Is American history so devoid of heroes of peace and leaders in idealism and public service that only heroes of war can be found for the adornment of postage stamps? At least a non-Christian government like that of Turkey thought there were such leaders when it issued



a stamp bearing the picture of Jane Addams. Is there not now enough militaristic propaganda throughout the world without having it supplemented whenever we post a letter? How incongruous a plea for world peace will seem when mailed in an envelope whose postage stamp glorifies a hero of war.

Admittedly the Post Office Department is alone competent to determine whether or not America needs a new series of postage stamps. But surely our supply of stamps was not so low as to require a new set merely to add further glory to men whose chief claim to fame was their leadership in war.

## Editorial ♦ Comment

♦ It is not heartening for the world to begin its new year under the ever deepening shadow of militarism. Yet facts must be faced. According to calculations by the League of Nations, 8,200,000 men are now under arms throughout the world. Just before the World War the total was 5,900,000. Today's figures include only the permanent armies and not the semi-permanent military forces which in recent years and in many countries have assumed formidable proportions. Apparently the world was never so prepared for war as at the beginning of 1937. What a paradise this earth would be if only a fraction of the sum spent on armament could be diverted to slum clearance, school and hospital building, church and missionary effort, and to all other agencies that contribute to human welfare, happiness and security. The League released its figures on Armistice Day. Was that deliberately planned as grim irony or only a solemn warning?

♦ The reported death of two prominent Baptists in Russia reveals again the sorry state of affairs in that country with respect to religion. Rev. N. Odinzov, for many years President of the Russian Baptist Union and a leading figure at the Baptist World Congress in Stockholm in 1923 and again at Toronto in 1928, died in the Yaroslavl Prison some time last summer. Date and circumstances are unknown. Dr. J. H. Rushbrooke pays him the following tribute, "He was a devout Christian, quiet but firm in his convictions, a lover of his country and of his Russian brethren." Yet the Russian Government put such a man in prison and let him die there. The other Russian Baptist, whose death was reported, was Paul Pavlov, son of Vasili Pavlov, Baptist pioneer in Russia. Here

again details are lacking, the only report being that he died in exile.

♦ According to *World Outlook*, an atheistic society persuaded a 600-room hotel in the United States to remove the Bibles that had been placed in the bedrooms by the Gideon Society. During the first night following their removal the night clerk at the desk had to answer more than 200 inquiries as to what had become of the Bibles. So the next morning the management had them placed back in the rooms. The Gideon Society aims at placing 2,500,000 Bibles in hotels and institutions throughout the world. The Society is missionary-minded, for 25,000 Bibles have already been placed in hotels in Japan.

♦ A religious news service reports that total property indebtedness on churches of 50 denominational bodies in the United States, comprising more than 95% of American Protestant membership is only 11% of the value of the property. Most private residences carry mortgages amounting to 50% of their assessed valuation. Many business buildings are pro-



## THE GREAT DELUSION

Number 37

YEAR AFTER YEAR

MANY advocates of repeal sincerely believed that the consumption of alcohol and its devastating effects could be controlled. How sadly they have been deluded.

We reprint from *Southern Baptist Bulletin Service* the lines published below. The author is unknown.

### ALCOHOL

I am the greatest criminal in history.  
I have killed more men than all the wars of the world.  
I have turned men into brutes.  
I have made millions of homes unhappy.  
I have transformed ambitious youths into parasites.  
I have made smooth the downward path of millions.  
I destroy the weak and weaken the strong.  
I make the wise man a fool.  
I trample the fool in his folly.  
I ensnare the innocent.  
I am known by the abandoned wife and her hungry children.  
I have ruined millions and shall ruin millions more.  
I am ALCOHOL.

Alcohol is what it always has been—year after year unchangeable and uncontrollable.



portionately more heavily in debt. Apparently Protestant Christianity, in so far as liens on its property is concerned, is in a sound financial condition.

◆ The Program Committee which will prepare the program for the next Northern Baptist Convention, scheduled to meet in Philadelphia, Pa., May 20-25, 1937, has been appointed by President Herbert B. Clark, as follows:

PRES. E. J. ANDERSON, McMinnville, Ore., *Chairman*

MRS. A. B. CROW, Highland Park, Mich.

MR. L. S. GAY, Cavendish, Vt.

MR. JAY S. HUDSON, Cleveland Heights, Ohio

REV. J. W. McCROSSEN, Paterson, N. J.

REV. I. M. ROSE, Philadelphia, Pa.

REV. F. C. STIFLER, Summit, N. J.

Although the committee is new, its problem is old. It must arrange a program that will not only present adequately the work of the Convention and its missionary interests, but will also set forth in challenging fashion our primary task as Christians in building a world society every aspect of whose life is permeated by the spirit of Jesus Christ. The committee will welcome suggestions. If you have any ideas as to what the Philadelphia Convention should feature, send them to the Chairman.



# For Times of Stern Testing

*A New Year Message from the President and the Secretary of*

*THE BAPTIST WORLD ALLIANCE*

WE ARE facing times of stern testing. Avowed atheism has become aggressive and religion is assailed. As Christians and citizens we must seek to confound such assaults by the quality of our life and service. "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven."

Materialism abounds. Its subtle taint appears even in the churches. It can be met only by the sacrificial spirit of Him who taught that "a man's life consisteth not in the abundance of the things that he possesseth."

Christian moral standards and even elementary decencies are ridiculed. They can be vindicated only by the holy life which carries the evidence of its own worth and through which the Holy Spirit "will convince the world of sin."

The peril of war is very grave. It is for the servants of the Prince of Peace to pray and labour for the removal of political, social and economic causes of ill-will, and above all for the winning of men and women the world over to Him, the fruit of whose Spirit is peace.

Religious liberty is threatened in widely-scattered regions of the earth. We are thankful that the Baptist World Alliance by its intervention has enlarged freedom in some lands, and preserved it in others. But we must be prepared to meet a serious and growing menace to the doctrine which is among the

most distinctive and precious elements of our Baptist heritage.

Nevertheless our confidence in the ultimate outcome has a firm foundation. "He must reign till He hath put all enemies under His feet." Rooted and grounded in Him, let us all—the millions who are banded together in the Baptist faith and order—resolve to confront the multiple challenges of our time with a renewed and deepened consecration. We must pray more earnestly: we have not exhausted the "unsearchable riches of God."

He who in the course of a century has multiplied our numbers 23 times over, making the Baptist communion the largest Free Church fellowship on earth, wills that the churches He has called into being shall play a worthy part in the extension of His Kingdom. The opportunities are boundless.

In the deepest and most inward sense we wish all of you a Happy New Year. May it be a season of growing love and peace and power, sustained by the living spirit of our Lord. May the year 1937 by His grace find us faithful to our high calling. Nor would we withhold thankful praise for all that we have seen and heard of evangelical advance beyond our own denominational borders. Grace be with all that love our Lord.

Yours in the service of Jesus Christ,

GEORGE W. TRUETT, *President*

J. H. RUSHBROOKE, *General Secretary*

# LITTLE JOURNEYS to GENEROUS GIVERS

By G. CLIFFORD CRESS

## JOURNEY NO. 10—THE GRATEFUL COMMUNITY

ONCE upon a time in my journeys, the mother of my daughters being with me, we came to a blue lake. Pine trees were mirrored in its tranquil waters. On the sunny shore stood a little house. Flowers of many hues lined the walks and there was a veranda with comfortable chairs. So we tarried there for the day.

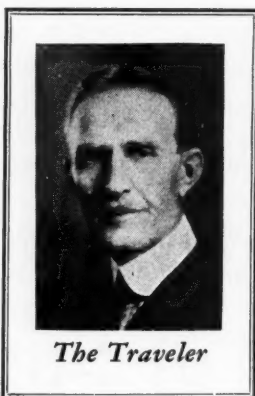
Now there dwelt an aged woman in this house by the lake. But she had slight income on which to live. A daughter whose husband was a retired Baptist minister shared her house. This man had been a great builder in the Kingdom of God. And he was no short-term workman. He had been about forty years on his last field and all that he touched did amazingly prosper. From his heart of sympathy he spake comfortably to his aged mother-in-law on this wise: "Do not worry. I have savings laid up for many years. We will live together under this roof and you shall eat our bread." Then were they all happy together.

One day a neighbor of theirs invested a single dollar in a so-called sure-thing project, and presto, he drew out ten. And another neighbor invested two dollars, and behold, he drew out thirty. Returns seemed to be very good.

Then the retired minister spake thus to himself: "Go to now. I will also increase my shekels as other men do."

Hearing no thunder nor forbidding inner voice, he put all his savings into a single investment that promised to reward him ten-fold. But alas, while he waited for the increase, a ghostly thing called the "Depression," came along. It breathed on his venture and it wilted down like Jonah's gourd. Then was there less than nothing left. For now he was in debt.

As I sat with these white-haired saints my heart was moved with compassion for them. What they needed was not censure or good advice but substantial aid. With this in mind we took another little journey to the field which had been served by this distraught old man. And there we called together his erstwhile friends and neighbors and laid the matter before them.



*The Traveler*

One man rose up and solemnly said, "This old minister was kind and sympathetic. He helped me often in my darkest hours. My annual hunting trip, to kill one deer, costs me around one hundred plunkers. I will start this relief fund with an amount equal to one such trip. If I did less I should feel myself a piker."

Another rubbed his long chin and observed on this wise, "I am not a Baptist, nor a Free Mason, nor yet a Christian.

I am a heathen. This old man was always thoughtful of me in my weakness." And he wrote his check for double that of the deerslayer. "And if you need more to complete this fund," he added, "hurry back and I will be glad to give you more."

Then a widow whose husband had for long years held the highest position of trust and honor in the gift of that state, spake firmly, "My husband and this minister were pals. They agreed and they argued. But they were always friends. This minister married our lovers, buried our dead, and no needy hand was ever held out to him in vain. My husband, if he were living, would not wish him to be in need." And without further words she promptly wrote her check for one thousand dollars.

More than forty persons contributed to this special annuity fund. No one was impoverished by this generosity, for the privilege of relief was mutually shared by many. Their gifts ran from five dollars to one thousand dollars each. The assured annuity income goes to this aged couple as long as either of them lives.

At the death of the survivor when there will no longer be need to keep the little house by the lake, these contributions will all be added to the permanent endowment funds of the Ministers and Missionaries Benefit Board. The income from these gifts of a grateful community, year after year in perpetuity, will be devoted to the relief of need of those who have been good ministers among us, and who may then be waiting for their "sunset and evening bell,"—for the Master's loving call when their day is done and their journey is ended.



# NEWS FROM THE WORLD OF MISSIONS

*A monthly digest from letters and reports of field correspondents*

## Japanese Government Excludes Baptist Missionary

*Condensed from a statement  
by the American Baptist  
Foreign Mission Society*

The public press and radio broadcasts have carried news of the Japanese authorities refusing entry to our missionary, J. S. Kennard, Jr., who, after a furlough in the United States, was returning to Japan where he had served for 16 years.

The authorities are reported to have accused Dr. Kennard of communistic opinions, connections and propaganda. This Dr. Kennard has denied. We have every reason to support his denial. The Foreign Mission Board would not knowingly send out anyone who would participate in partisan political propaganda. Those who know Dr. Kennard and his fine Christian spirit would be the first to acquit him of the above charge.

A second charge is that Dr. Kennard had advocated "anti-war and anti-militarist principles" and was a member of the Fellowship of Reconciliation. Dr. Kennard is quoted as replying, "The Fellowship of Reconciliation is a Christian organization advocating international peace. If this body is unwelcome in Japan, I am willing to resign. It is true that I have worked to build up friendship between Japan and America. If that is an offense, all missionaries are guilty."

A third charge is that "he edited a publication called *The Christian Graphic* advocating anti-war and anti-militarist principles. This paper was suppressed in 1935." Dr. Kennard founded *The Christian Graphic* and it was published un-

der the constant police surveillance and censorship such as is exercised for all publications in Japan. At the time the *Graphic* was suppressed, Dr. Kennard was on furlough. Furthermore the paper was not suppressed because of its advocacy of peace, but because of the publication of an article considered disrespectful to the Emperor.

Since nations reserve the right to determine what aliens are undesirable for residence, the Society, while regretting Dr. Kennard's exclusion and believing that it was based on unjustifiable grounds, has made no attempt to secure any reversal of the ruling of the Japanese Government.

Japanese and other friends of Dr. Kennard within Japan have sought to secure admittance for him, but so far in vain.

## Indians from 40 Tribes at Bacone College

Bacone College for Indian youth, located near Muskogee, Oklahoma,



*John Frost, Jr., Crow Indian from Montana, welcomes Adoniram Judson Iglesias a Panama Indian*

this year is crowded to the limit. President B. D. Weeks has been obliged to turn away more applicants than he could accept. This year's enrolment includes students from 40 Indian tribes, 14 states and Panama. Among the new students is a Narragansett Indian from Rhode Island, a Seminole from Florida, several from the mixed tribes of California, and two members of the San Blas Indian tribe of Panama. The two Panama boys are Adoniram Judson Iglesias and his foster brother, Claudio Iglesias. Bacone has had one student from Alaska, but these are the first foreign Indians on the campus.

Many difficulties were overcome in order that they might come. First Bacone had to be approved by the government as a suitable school for immigrants. Next as Adoniram Judson was being taken to the boat for his trip to the United States, he was stolen by members of his tribe because of the violation of certain tribal laws. He was taken to a sugar plantation to be sold into slavery. It required three months of effort before he was finally released. On arrival at Ellis Island another difficulty arose. When it was learned that they were Indians they were refused admission to the country. Members of various churches in Brooklyn, N. Y., became interested. Special permission was eventually granted by the United States officials.

The two boys are now making their home at the Murrow Orphanage. Claudio, 13 years of age, is in the sixth grade. He speaks San Blas, Spanish, and English, learned in the Panama schools. Adoniram Judson, who was named for the first great American missionary, is six and in the first grade.



影攝體全生員學日主校學文英漢聖

### Chinese Baptists in San Francisco's Chinatown

The First Chinese Baptist Church, San Francisco, Rev. Albert Lau pastor, is located in the very heart of Chinatown. The building is very adequate, with splendid auditorium, class rooms, and a large social hall. On two sides of the property the city of San Francisco maintains a playground with complete equipment. This sets our building out, with sunshine and fresh air all about it, as it is located on a corner. The

Sunday school averages about 240 in attendance.

In addition to our regular Sunday services, we have a Chinese language school, which meets from five to eight o'clock in the evening during the school year, with attendance of about 160 who pay a tuition fee of \$1.00 per month. Four efficient Chinese teachers are employed. A very definite religious program is included. It is a rule that all Chinese children must go to school in the evening after the English day school, in order that they may learn the Chinese lan-

### CHINESE BAPTISTS ON OPPOSITE

ABOVE: Members of the church and Sunday school San Francisco. BELOW: Members of the First Chinese Baptist Church, San Francisco, photographed on October 10th, the C

guage. We also have a day school of 125, composed of little folks, primarily, and a class of about 25 older boys. Their first desire is to secure a knowledge of English.

Through this school we have reached many for Christ.

This work is very encouraging and gives every promise of an increase in interest and growth.—  
W. Earle Smith, San Francisco.



攝生事年四廿念紀影攝節獎祝萬國年





**OPPOSITE SIDES OF THE PACIFIC**  
*Sunday school of the First Baptist Chinese Church in  
 the First Chinese Baptist Church in Bangkok, Siam,  
 10th, the Chinese national holiday*

### Chinese Baptists in Siam Celebrate Chinese Holiday

Chinese citizens the world around celebrate October 10th as a great national holiday, joining with their compatriots in the homeland in honoring the establishment of the Republic. The members of our Chinese Baptist Church in Bangkok, Siam, are no

less patriotic than their non-Christian brothers. Following the completion and dedication of their splendid new church building (see *MISSIONS*, January, 1936, page 33), they held a commemorative meeting on the morning of the National Festival, attended by students, church members and representatives of Chinese civic bodies in Bangkok. The photograph on this page was taken in honor of the occasion. Photographed with a revolving camera, the picture shows, from left to right, the main gateway, free read-

ing room and pastor's residence, the new church building with auditorium above and classrooms and social hall below, living quarters for Chinese workers, and finally a temporary open-air platform for dramatic productions. No celebration is complete without a few amateur plays, and these were arranged by the students and faculty of the mission day school. Specially invited guests included many friends, both Christian and non-Christian, who had contributed to the building fund.—*Kenneth G. Hobart, Swatow, China.*





# FAREWELL TO PESSIMISM

*Reflecting America's recovery from the depression, the mid-year Baptist meetings held in Chicago, December 1-2, 1936, are marked by a spirit of optimism and a new recognition of the world crisis of today as today's missionary opportunity*

Reported by WILLIAM B. LIPPARD

SOME people are by nature so constituted that they can look only backward and dream of the past. Others, burdened with anxieties and problems of today, are content to be realists and to look at things as they are; still others, optimistically inclined, habitually say farewell to pessimism and look ahead. All three tendencies were aptly combined in a single sentence by Secretary John L. Barton of the South Dakota State Baptist Convention when he said to the crowd of Baptists assembled in Chicago for the mid-year denominational meeting, "We had a severe drought in South Dakota and now we have no crops, but the Forward Fund will succeed."

That was all he said, but it was enough. No other remark during the entire two-day sessions set forth more clearly the spirit of hopefulness, optimism and confidence in the future, that marked this annual December gathering of the Council on Finance and Promotion.

## THE NIGHTMARE OF YESTERDAY

The meeting was in terrific contrast to that of December five years ago. Most of the people present then were also present now. Yet how different was the spirit and outlook. Then depression had paralyzed everybody. The clouds of despair were so heavy and dark that not even a trace of the proverbial silver lining could be seen. Missionary receipts had been steadily falling. Special emergency aid had to be given to an important state convention. A city mission society was tottering on the brink of bankruptcy. (See *MISSIONS*, February, 1932, page 93.) Missionaries were being summoned home. Stations were being closed. Important projects were being abandoned. Under the insistent pressure of diminishing income all our missionary agencies were embarking on their programs of retrenchment which in the light of America's returning prosperity seem like a nightmare. Today everything is different. Contributions from churches are rising. On November 30th they were reported to be 110% of what they were a year ago. Forward Fund receipts have increased to \$212,000. In order to achieve the goal,

less than \$300,000 must be received by April 30th. Retrenchment is over. Curtailment has ceased. We have said farewell to depression. We have turned our backs on pessimism. By all signs, portents, records and facts reported at Chicago, the denomination is definitely moving forward.

Contributing to that spirit of optimism was the series of brief but inspiring reports from the various promotional areas. These indicated everywhere a confident expectation of the full success of the Forward Fund. Michigan reported 33 consecutive months of increased giving. (It is following the precedent of *MISSIONS'* monthly subscription gains, as Secretary R. T. Andem pointed out.) For the first time in 16 years Nebraska reported an increase in receipts. Last year New York had 299 Forward Fund churches. This year it will have many more. In Vermont 61 of the 90 churches have less than 100 members each; yet 41 of these are giving more than last year. The State of Washington reports 80% of its churches with increased giving, while receipts are 20% ahead of last year. Colorado is 21% ahead. Arizona reports every church with increased giving. Total for the state is 37% larger than a year ago. There could be but one cumulative effect of these reports. They confirmed the spirit of optimism in those who already had it. They stimulated it in those who may have come to Chicago with some doubt still lingering as to the reality of missionary recovery.

## THE SUCCESS OF THE FORWARD FUND

Likewise adding to the hopeful outlook was the series of reports as to what the full success of the Forward Fund would mean for the various missionary agencies. Dr. P. H. J. Lerrigo said that it would involve no more retirement of missionaries for financial reasons. Moreover from now on the Foreign Board by again appointing new missionaries would be able to fill gaps and vacancies.

Foreign missions, he continued, had reached the bottom of the attrition process and could now begin the process of repair and rebuilding. This was of the

utmost importance. The overwhelming international trends of today, like nationalism, materialism, movement among the outcastes of India and other features of this restless and moving world are profoundly involving the missionary enterprise. Dr. E. V. Pierce, as a member of the Foreign Board, told of the evaluation study. (See editorial on page 27). This had revealed the essential soundness and the permanent value of practically all of the Foreign Board's work. With the Forward Fund the enterprise could now advance on a thoroughly constructive program.

Dr. G. P. Beers expressed profound thanks for the end of the painful squeezing operation whereby salaries of home mission workers had had to be reduced from \$80 to \$20 a month and where many had to be discharged altogether. Some of them are still on public relief. Dr. Charles E. Sears pictured the steady advance of the Negro in New York and in Brooklyn. The broad belt of Negro migration was threatening the strongest churches of all denominations. The Forward Fund would help the City Mission Society to meet this menace and transform it into a missionary opportunity.

With restrained emotion Dr. P. C. Wright told of the pathetic letters that come to his desk. He has one of the most depressing tasks in the denomination. He reported one case where an aged beneficiary had to have her leg amputated above the knee. The meagre grant from the Ministers and Missionaries Benefit Board had not been sufficient to provide the treatment that would have made the amputation unnecessary. So the Forward Fund, said Dr. Wright "will relieve a little more suffering, will extend life a little longer, will bring a little more cheer and sunshine into the closing years of noble ministers and missionaries."

### AN INFUSION OF NEW BLOOD

Possibly the marked spirit of optimism was in large part due to what is known in medical parlance as an infusion of new blood. The Council on Finance and Promotion did not exactly need a blood transfusion, but it did lack the pastor's viewpoint. The vast majority of its membership consisted of national, state and city mission secretaries. So the St. Louis Convention added 27 pastors to the membership, raising the total from 64 to 91. All but two of the pastors were present. They served on committees, led the devotional services, had vigorous part in the discussions, offered many new ideas and suggestions, and in superb measure contributed to the practical value, helpful fellowship and inspirational quality of the five sessions.

The brief ceremony of welcoming them into the Council's fellowship was in itself an inspiring feature. Every pastor has extended the hand of fellowship to new church members. Here the ceremony was reversed. Instead of giving the hand of fellowship, the pastor received it. All 25 were summoned to the front of the room where they stood in a row while Council Chairman W. S. K. Yeaple made a brief speech of welcome, introduced each pastor one by one and extended the hand of fellowship.

Contributing also to the hopeful outlook was Dr. Beers' account of the amazing way in which the Forward Fund, from the Atlantic to the Pacific, has caught the imagination and interest of Baptist churches. The familiar Forward Fund emblem (see back cover), has been reproduced on numerous state bulletins, local church papers and calendars. It is probably as familiar a design as the denomination has ever issued. And what is more significant, according to Dr. Beers, is the fine response to all five features of the Forward movement, and particularly to the summons to evangelism. Supporting that was the ever increasing mail on Dr. W. H. Bowler's desk, the widespread, rising interest in Enlistment Month, the unprecedented demands for Enlistment Pledge cards, and the favorable reports from all sections of the country about the Forward Forums projected for the winter months.

### AMBITIOUS CONVENTION PLANS

Even the dignified General Council of the Convention, formerly Executive Committee, which met in an adjoining room had also caught the spirit of optimism. Its plans for the Convention at Philadelphia are most ambitious. Philadelphia Baptists expect to have the mammoth city auditorium filled with Baptists. It seats 20,000. They are projecting a Baptist banquet that will surpass in attendance the 5,000 plate banquet at the Chicago Convention in 1927. The Convention program will lay chief emphasis on the importance and significance of the local church. Preacher of the Convention sermon will be President W. G. Spencer of Franklin College, with Dr. C. Oscar Johnson of St. Louis elected as alternate. Convention dates are May 20-25, 1937.

That the General Council takes its task seriously was evidenced in its agenda. A total of 64 items had to be considered. Of special interest was the discussion over the infiltration into the denomination's life of pastors whose only training is that furnished by undenominational Bible schools. They are too often handicapped by a lack of that Baptist background which any one of the recognized Baptist theological seminaries supplies. Another topic that

precipitated lively debate was the report of Vice-President W. A. Elliott concerning ways and means for winning back into cooperative fellowship the so-called non-cooperating and discontented churches. The consensus of opinion was that conciliation rather than discipline should be the policy. Personal visitation, sympathetic correspondence and information should be the means to clear away misunderstandings.

Projected Philadelphia innovations will include in each issue of *The Convention Bulletin* a daily abstract of proceedings of the previous day and synopsis of addresses and reports. This will facilitate the task of a delegate in reporting the Convention back home. An interim committee on resolutions was appointed to assemble data and topics and to formulate tentative resolutions so that the Committee on Resolutions when appointed at Philadelphia can do its task more easily and effectively.

#### WORLD FORCES AND MOVEMENTS

Of major interest on the program were reports of three special commissions. Their personnel consisted largely of new members on the Council. Their topics were related to three important aspects of the denomination's life.

One dealt with, "What our organization can do to help strengthen the morale of our pastors," presented by Rev. L. B. Mosely of Madison, Wis. In a frank, intimate, sympathetic way it dealt with the problem of ministers' salaries, change of pastorate, and other matters with which every minister is concerned. In the discussion Dr. C. H. Frank urged the association installation system practiced by the Congregationalists while Dr. E. V. Pierce stressed a return of faith in God's leadership of the pastor and an unshaken conviction that when the right time comes He will open the door to another field.

Another commission report, presented by Rev. G. M. Derbyshire of Berkeley, Cal., dealt with the old but ever new and timely question, "What standards of comparison between giving to local church expense and giving to missions can properly be suggested to our churches?" Starting with the Coleman standard of ten years ago, Mr. Derbyshire raised the question whether the depression, the resulting change in status of many churches and other effects of the economic readjustment period through which the nation has passed, has not made necessary a re-study of this problem and the determination of a new standard. He evolved an interesting formula

which was ordered multigraphed and sent to every state and city promotion office for further study.

#### TODAY'S MISSIONARY OPPORTUNITY

The third commission report, presented by Dr. C. H. Frank, was a comprehensive analysis of "The world forces and movements that need to be taken into account in appraising the present demands of missions." In language of unusual clarity and strength, this summarized the world forces of today. Nationalism, fascism, communism, democracy (President Roosevelt was just then extolling democracy in his speech at Buenos Ayres while Dr. Frank was reading his report), cooperatives, militarism, materialism, propaganda, race prejudice, and a new spirit of paganism—all are precipitating a feeling of confusion, a sense of futility, an experience of fear and disillusionment that have brought the Christian church and its missionary movement to one of the great crises in history. However, Dr. Frank was confident of the ultimate outcome.\*

Thus even this serious, thought provoking analysis, contributed to the underlying spirit of optimism of this eventful meeting in Chicago. "The gospel has met paganism before and mastered it," concluded Dr. Frank. "The gospel has not lost its power when released in individual lives and in the world. It can change our paganism. Nothing else can. There is serious question whether we would have communism, fascism and nationalism if the church had put its message of love and brotherhood to work in our world. When the cross is lifted up in our lives, we become brothers to men of all races and classes. Jesus Christ is living. He has not left the battlefield of the world to ancient evils that appear in modern forms. He is still our missionary motive power. The world's crisis is today's missionary opportunity."

With that challenge of missionary opportunity ringing in their ears the Council members returned to their homes and fields of service, more convinced than when they came that the depression is behind us, that a spirit of revival is abroad, that we have said farewell to pessimism, that the Forward Fund will succeed, and that Northern Baptists are once more with loyalty and devotion moving to establish Christ's Kingdom in this world.

*\* (The report stimulated extended discussion. There were overwhelming demands for copies. A limited number of copies will be printed and furnished on individual request. If you want a copy, send a post card to the Editor.)*





## THE MISSIONARY MOTIVE FOR TODAY

### *A Triumphant Religion*

By FREDERICK L. ANDERSON

**W**E ARE employed in the greatest enterprise which was ever conceived, the most audacious to which sane men ever devoted their lives. It is nothing less than the bringing of all nations to love and obey the Lord Jesus. The moral dignity, the spiritual sublimity and the practical beneficence of such a business stagger human thought and are too much for human speech. It is so great that it imparts its greatness to everyone who seriously engages in it.

Advance, aggression, conquest, sacrificial service is the very genius of the Christian religion, its vital breath, its native air. The first word of the Great Commission is *Go*. Disloyalty to this eager inner spirit by holding of our own or marking time, sows the seeds of indifference, languor and failure. Nothing could be more foreign to the tone of the New Testament than retreat. As a great scholar has said, the whole book of Acts and all the epistles of Paul are tuned to the note of optimism and triumph. The Book of Revelation is the clarion call to the persecuted saints to exercise the faith which overcomes the world and never to doubt that "the kingdoms of this world are become the Kingdom of our God and of His Christ." "For

*Three well known Baptists discuss the fundamentals of the Christian missionary enterprise for today*

He must reign," says Paul, "till He has put all His enemies under His feet."

### *A Living Religion*

By AVERY A. SHAW

**I** AM profoundly interested in promoting Christian missions because Christianity is essentially missionary in its origin and structure. It is a living religion. It must expand or perish. Good news stifled becomes a poison in the system of those who profess to be followers of Christ.

In the second place, my concern grows out of a sense of fair play toward those who have not had the chance of knowing Christ and of sharing in His life. As a Christian "I am debtor . . . so much as in me is, I am ready."

In the third place, the Christian gospel is the gospel of a kingdom, that is, a gospel for humanity. Christ was consumed with a passion for the redemption of the whole world in all its processes. As an individual disciple of His I cannot be concerned with less than the complete fulfillment of His purpose.

A gospel inadequate for the whole world is inadequate for any individual.

### *A Forward Religion*

By ALBERT W. BEAVEN

**T**HE glory of the local church is that it is not local; it is a unit in a great system. The missionary element in Christianity is of the essence; it is not an addenda; it rests on the same reasons as does Christianity itself: I need Christ; so do others. He helps me; He can help others. Someone brought Him to me; for the same reason I speak of Him to my child or to my neighbor; and for those same reasons we present Him to others across the world.

There is no line of color or distance where these reasons are not binding. So the local church does not face an option here, if it wants to be Christian.

The missionary movement is the church on the march; and Christianity is essentially an advancing religion. It is made to go forward; something is wrong when we stand still; we look positively foolish when we retreat.

This has been proved in a thousand laboratory experiments. When the church has been lifted by a long vision, felt its world mission, and risen to do its best in its work, its own health and power have increased, its spiritual life has felt the glow. Where it has denied it and become self-centered, the church has grown stagnant and shriveled.

### **Philadelphia Prepares for the Convention**

The Baptist people of the Philadelphia area are already keenly eager for the coming of the Northern Baptist Convention next May. The local committee of arrangements headed by Dr. Ivan Murray

Rose of the First Church is thoroughly organized and is busy exploring every opportunity that may eventuate in a proper setting for the significant gathering in the great Convention Hall.

In honor of the recent visit of President Herbert B. Clark, a stirring rally was held. Philadel-

phia expects from 7,000 to 10,000 delegates and many more thousands of visitors. And this large representation is urged not for itself alone but for its great and moving effect in giving Baptists new confidence in themselves and their high purposes as they GO FORWARD!



# THE LIBRARY

Reviews of Current Books and  
Book Publishers' Announcements



*The Far-Eastern Crisis*, by HENRY L. STIMSON, Secretary of State in President Hoover's administration, is a remarkably lucid and informing study of the international situation in the Far East. How the controversy between Japan and China began, the issues involved, the commercial and political interests of the United States and other European nations, the invasion and seizure of Manchuria and the establishment of Manchukuo, the bombardment and destruction of the Chapei section of Shanghai, the fruitless efforts of America to preserve peace, England's lamentable failure to support America in its protest to Japan, and the sudden British awakening to the gravity of the problem after further protest was too late, all these events are told in graphic style. Here is the inside story of one of the most momentous periods in recent world history. With free access to records and archives in the State Department and with his own voluminous memoirs to draw upon, the Secretary of State under President Hoover has given a realistic picture of the crisis that will make his book rank high as an authoritative historical document. Mr. Stimson pays tribute to the missionary enterprise, and generously appraises what missionaries have done not only for China but also in acquainting the American public with life and conditions in the Far East. This is an exceedingly illuminating and thoroughly readable book. The reader will look in vain for a dull or uninteresting page. Of special value is the inclusion of the Covenant of the League of Nations,

## FOOTPRINTS IN PALESTINE

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the Nine-Power Treaty, the Kellogg-Briand Pact to outlaw war, and the Lytton Report, which in the name of the League condemned what Japan had done. (Harpers; 293 pages; \$3.75.)

*In the Steps of St. Paul* by H. V. MORTON is a volume worthy to stand beside *In the Steps of the Master*, by the same author, reviewed in September MISSIONS. To write a book like this the au-

thor must be a keen observer, know his New Testament and be a good story-teller. All these qualifications are evident. Material was gathered in three journeys through Syria, Asia Minor and Greece following the trails of the Great Apostle on his missionary journeys. This involved travel troubles that the Apostle himself never knew. Paul journeyed along well-built, much-traveled Roman roads and had no trouble over passports or language. The modern traveler finds these same trails now off the beaten path of world tourists. He must cross national frontiers and make terms with men of diverse tongues. His guide-book was the Acts of the Apostles on which he throws light as also on the Pauline Epistles. The book's chief interest, however, lies in its information about people and conditions in the Near East today. Beginning at Jerusalem and ending outside Rome, the reader sees through the eyes of a skillful writer and a devout believer the places made forever sacred to Christians by the memorable travels, the heroic sacrifices and four decades of untiring toil through which the church of Christ was set upon her conquering way in Asia and Europe. The book includes a good map, a bibliography, an index and an appendix giving a chronology of Paul's life and telling how he came to write his several Epistles. (Dodd Mead & Company, 499 pages, \$2.50.)

*Bush Aglow* is the scriptural (Ex. 3: 2-3) and figurative title of the centennial biography of Dwight Lyman Moody by RICHARD E. DAY, who has a vogue and

## CITY MAN

By CHARLES HATCH SEARS

General Secretary, Baptist City  
Societies, Metropolitan New York

Here is a study of Man in the urban environment and of the metropolitan community which is shaping his life. Where will City Man find security, happiness and an answer to his moral and religious problems? What contribution can the church make?

These and other important questions are wisely discussed in this book by an outstanding leader in the field of home missions. \$1.50

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method peculiarly his own. The style is the Bunyan allegorical, and that creates the atmosphere. In the author's words: "Now this is to be the Chronicle of a servant of the King, whose life and labors are set forth in this short, simple word, My Human best, filled with the Holy Spirit." The sunny personality and marvelous evangelistic career are fitted into conformity to this thesis. The result is a sympathetic interpretation in a class by itself. Dr. Day prepared for this writing by submerging himself in the life of his subject, by a wide quest which followed all the Moody trails in New England. He visited the Moody Memorial Church and Institute in Chicago, gathered material from all sources, including the hitherto withheld Washburne collection containing unpublished letters and family portraits. Dr. Day's Year-Book shows that there was hardly a city of importance in America which Mr. Moody did not visit, in addition to his revivals in England and Europe. Statistics of the meetings indicate that he preached to over 100,000,000 people; that he spent almost 10,000 days and nights in meetings; a stupendous total which, if put together, would make a continuous revival over 25 years long. Fair account is given of the revival campaigns, the founding of the schools in Northfield, Mt. Hermon and Chicago, and Mr. Moody's magnetic personality that drew friendship and support of the leading thinkers and preachers of Europe and America to him. The dramatic instinct in the author brings out the dramatic incidents in the life of his great-hearted subject. But he never loses sight of his main objective, which finds in Mr. Moody an ideal illustration of what the Spirit of God can do for the salvation of men through an ordinary mortal wholly consecrated to Him.



## SELLING LIKE WILDFIRE! BUSH AGLOW

*The Centennial Biography of Dwight L. Moody*  
by **Richard E. Day**

"Not only intensely interesting, but absolutely thrilling. D. L. Moody lives, thinks, moves and acts throughout the stirring pages in a marvelous manner."  
— H. A. Ironside, Pastor, Moody Memorial Church, Chicago, Illinois.

"A great Christian, a mighty preacher of the Word, a tireless soul winner, D. L. Moody is presented to us with such realism as to challenge the feeble ministry of our pensive, querulous decade."  
— Dr. John W. Bradbury, *The Watchman-Examiner*.

"One believes that no Christian can read this matchless book without becoming a better Christian. Bush Aglow is a classic that will live because it deserves to live."  
— *Review and Expositor*.

"Thank you, Dr. Day! You have introduced us to the man that we heard about and dreamed about and wanted to know. Revival fires will be kindled in many hearts by this book."  
— Paul W. Rood, *The King's Business*. Cloth, \$2.00

### The Gospel from the Mountains

*Twelve Sermons by  
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The Baptist churches of the Silver State are just now served by an exceptionally strong and live body of ministers, who know how to preach. The clergy and the laity everywhere will be interested in seeing how the clear air and the high altitude of this wonderful State transmit the gospel. Cloth, \$1.00

### So I Preached This!

by **Luther Wesley Smith**  
*Pastor of the First Baptist Church,  
Syracuse, New York*

Doctor Smith describes briefly, as a foreword to each sermon, the circumstances which confronted him in a dozen special cases and how he decided to "preach this" — then he goes on to give again, for your benefit, the sermon which he preached to meet the particular case. Cloth, \$1.00

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To get the best out of this story the reader must enter into the friendly and intimate companionship and acquaintance with Mr. Moody to which the author invites and leads, and which cannot fail to enrich and stimulate him. There have been no other evangelists to compare him with, either before him or since. His influence still lives, and this vivid life story will help to revive and increase it. The publishers have done their work attractively. (Judson Press; 333 pages; \$2.00.)

*A Story of Child Life in Old Peking*, by MARGARET R. WHITE, is a descriptive story of the life of two Chinese six-year-old twins, E. Ming and E. Ru. The story is told in a way that will interest children, yet acquaint them with the home life, customs, and re-

ligious practices of the typical Chinese urban family. It is an excellent book to create missionary interest in the life of children. (Revell; 91 pages; \$1.00.)

*Orient Seas and Lands Afar*, by REBECCA PARRISH, is a charming and informing record of the author's experiences in India, Palestine, Burma, Africa, China, Japan, Arabia, Egypt, Syria, Ceylon, Singapore, Italy, and many other lands. She is a physician, and writes with the accuracy, keenness, and preciseness characteristic of her profession. Her many impressions of various countries, cities, and peoples are comprehensive, fair, and educational. This book should have a wide reading among those who travel, and those who wish they could. (Revell; 152 pages; \$1.50.)



## Going Forward in January

**J**ANUARY is a month of many interests. The people of our churches will be engaged in reading *VANGUARD*. In many communities Forward Forums will be in progress. It is a time of preparation for Enlistment Month, February 14 to March 14.

The Forward Movement, by bringing every member into the fullest possible relation to all that the church does, seeks to strengthen the local church at every point. Every pastor, every lay leader appreciates what it would mean to have passive members become active, to have zealous ones display more zeal, to draw forth all the latent powers of the membership.

**ENLISTMENT MONTH**, with timely and careful preparation for and execution of the planned activities, will mean a revitalized church.

It will mean more members engaged in personal work of soul-winning.

It will mean more applicants for baptism, more additions to membership.

It will mean better attendance at services of worship.

It will mean a larger church school and more material from which to recruit the teaching staff.

It will enlarge the group of young people who are in close association with the church and give a new importance to the part of youth in the church life.

It will mean a better and more assured financial support, with more contributors to both local expense and missionary budgets.

All pastors and church officers should know that a full equipment for Enlistment Month, including a copy of the new Manual,

may be had by applying to the state office.

### Prospects of the Forward Fund

We have made progress with the Forward Fund, because we have been able to show some gain in missionary receipts for every month of the current fiscal year down to the time of the last report. The fly in the ointment is the fact that we have not been gaining at a rate which if continued would complete the Forward Fund by April 30th. To do that we must show an increase of 20% over last year and heretofore we have been averaging less than 15%. That we should lift the average to this point is wholly within the bounds of possibility. At any rate a spirit

of courage and confidence pervades the entire denomination.

Commenting on the improved prospect for missions the editor of the *New Jersey Baptist Bulletin* wrote:

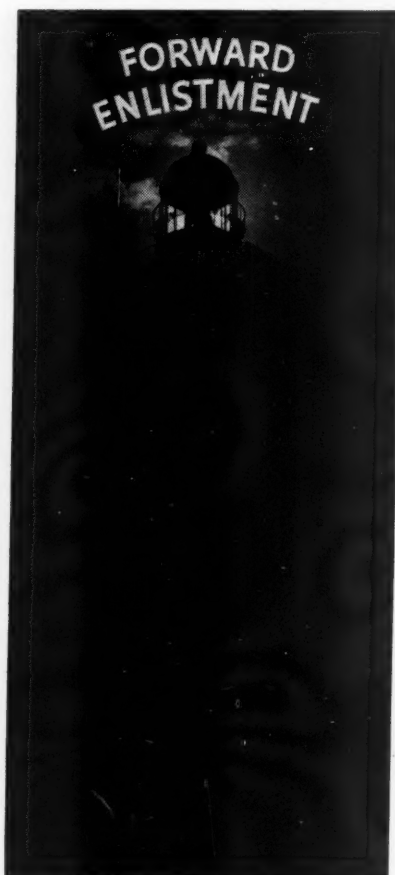
"Equal with this advance in missionary giving there is a corresponding growth in spiritual power in the Sunday services of many of our churches. Prayer meetings are larger and have more evidences of helpfulness than those of a year ago. Pastors and people seem to have more of the spirit of joy. God's presence and power are more evident and Jesus Christ is being preached and practiced with a simplicity, fervor and effectiveness not witnessed in many years. Many of our church leaders are facing the months ahead with a faith that will bring victory to our Baptist Forward Movement, and Baptist missions. With all of this Christ's spirit is moving among us."

### Goals for the Year

The objectives of the Forward Movement take on a clear and definite aspect when our five-fold program is interpreted in terms that apply to the situation in a particular local church.

For purposes of illustration an account has been written of the measures taken by an imaginary "Progress Street Church" at a meeting of that church called to consider the Forward Movement program and its relation to the local situation. This is assumed to be a church with a membership of 217. A committee of five, including the pastor, was appointed to report at a later meeting, and as a result of that report and the ensuing discussion, the goals of the church for the current year were fixed as follows:

The present enrolment of our Bible school is 234. We plan to increase this enrolment at least 20%



this year by adding 50 new members. In this way we will cooperate with other Christian forces in the effort to enrol in Bible schools the 17 million children and youth of our nation now receiving no definite religious instruction.

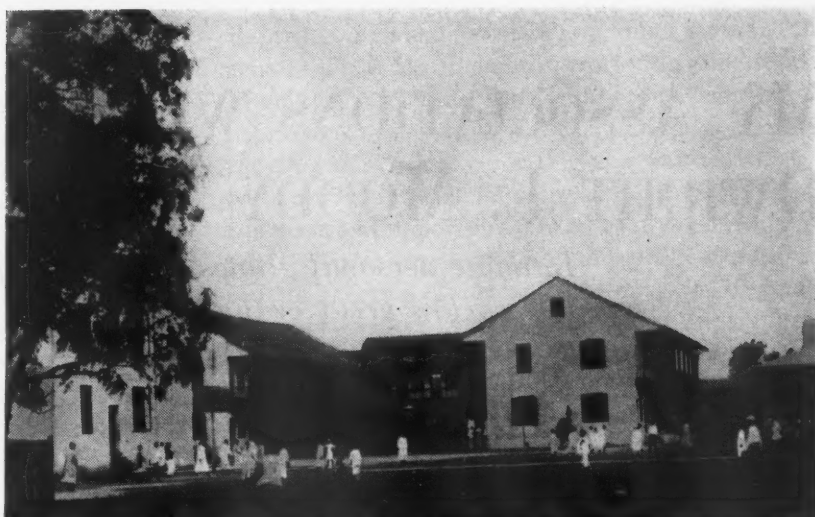
A Social Service Committee has been appointed which will begin immediate plans for promoting for all groups in the church a program of temperance education, obtaining material from the American Baptist Publication Society.

One of our major objectives for the year is to make our church a Vanguard Church and thus do our share toward completing the Forward Fund. This means an increase of 20%, or \$90.40 over the \$452.00 we gave for missions last year. To cover this the missionary committee has already secured action of the church adopting an increased missionary budget of \$550.00. Individuals are asked to increase their contributions and through the use of the Blue Book an effort is being made to pledge every member of the church to increase his giving this year.

The Committee on Evangelism has asked that the Watch Night service on December 31, which is an annual event in our church, be the occasion for enrolling the entire membership of the church for daily Bible reading.

The Committee on Evangelism, under the direct leadership of the pastor, is planning a series of six Sunday afternoon classes for the boys and girls of our church school who we hope will be ready for baptism and church membership at Easter time. The pastor will conduct these classes on six Sunday afternoons beginning February 7. Dr. Beers' outline course *Beginning the Christian Life* will be used as a basis for instruction.

In our church program throughout the year special attention will be given to stimulating the interest of our young people in the work and life of the whole church.



*Campus scene at Wayland Academy, Hangchow, East China, showing the dormitory for the boarding students*

Perhaps the busiest month of our church year will be Enlistment Month, February 14–March 14. At that time we expect through the financial enlistment of the members and friends of the church to underwrite both our local expense and missionary budget for the new year beginning May 1. In addition there will be a service enlistment giving all an opportunity for personal commitments in line with the various objectives of the Forward Movement. The climax is to be Enlistment Week, beginning with Enlistment Sunday, March 7, and closing with Forward Sunday, March 14.

#### **It Seems Incredible But It's True**

An astonishing situation exists at Wayland Academy in Hangchow, China. Missionary E. H. Clayton, teacher and treasurer writes:

"We have exactly 1200 students on the campus here this fall, 800 in the middle school. This helps to solve our financial problem but the problem of equipment is still more pressing. This year we have the unprecedented situation of having so many boys sign up for church attendance, over 300, that we have had to deny to some

of them that privilege. We have had to say 'No, there isn't room. You will have to wait until next term and then maybe we can let you go to church.' Believe it or not. We have chairs in the aisles and benches in the wings, the galleries full, and are turning students away. Average attendance at Wednesday evening prayer-meeting since I have been back has been 77. There are 350 in extra-curriculum Bible classes, 200 in Sunday school and 200 in chapel. I would like to have a specialist in winning boys come here and help do the job."



*Every Christian Center* supported by our Home Mission agencies reports increased interest and a more loyal following. Churches have been organized, converts baptized, and distinct progress recorded in many places. One of the surest evidences of the value and efficiency of this type of work among the poor and those of foreign extraction, is the constantly increasing demand from State Conventions and City Mission Societies for the establishment of additional Christian Centers.

The new year on February 5 brings the 100th anniversary of the birth of Dwight L. Moody

## MY ASSOCIATIONS WITH DWIGHT L. MOODY

*Intimate personal glimpses into the life of one of  
the world's great evangelists of the 19th century*

By HOWARD B. GROSE

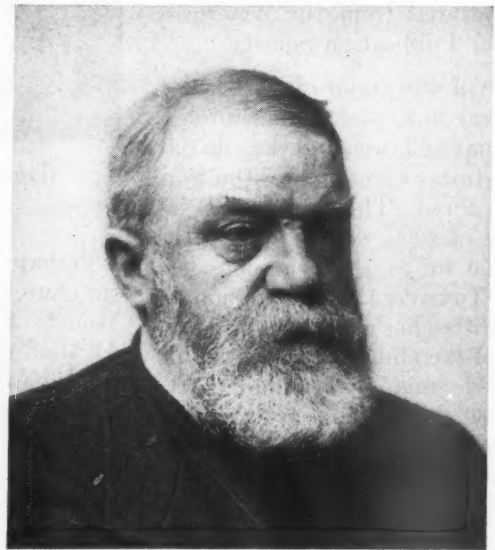
NOTE.—In this issue the monthly contribution by the Editor Emeritus, because of its special and timely interest, takes the form of a feature article.—Ed.

THE centennial anniversary of the birth of Dwight L. Moody, which occurs February 5, 1937, has drawn world-wide attention to his life and evangelistic work. Reviewing my acquaintance with him, I find three occasions of personal association, now for the first time publicly chronicled.

My first contact with Mr. Moody was early in October, 1876. He was in his 39th year and at the height of his vigor and passion for winning souls to Christ. With Mr. Sankey, his gospel singer, he had just returned to Chicago from their first campaign in England and Scotland, which had stirred the conscience of the nation. Chicago was Mr. Moody's home center, and his great church on the North Side testified to his efforts of earlier years. Now he announced a series of revival meetings daily in the new Tabernacle on the South Side.

It was an inconspicuous item in the morning *Tribune*, merely announcing these Tabernacle meetings, that caught my eye at the breakfast table. Here was a possible chance for a job, and I was looking for a job—anything respectable that would help pay my way through the first year at the Baptist Theological Seminary at Morgan Park, en route to the ministry. To make the situation clear, I should explain that I had graduated at the University of Rochester in the centennial class of '76, had spent a week at the Columbian Exposition at Philadelphia, and was now once more in Chicago, some weeks before seminary opening, eager for a job. Naturally I turned to newspaper work, since after the Great Fire of 1871 I had been a reporter on a morning paper for more than three years before going back to finish college. These Moody meetings looked like an open door to me and I went in.

Within an hour I was sitting with the managing editor of *The Evening Journal*, laying a novel and bold proposal before that keen newspaper man. He was evidently impressed. I emphasized the high posi-



DWIGHT L. MOODY

*From a photograph of the great evangelist, heretofore unpublished. It is furnished by courtesy of Fleming H. Revell Co., New York*

tion of *The Journal* as the paper to which the best people looked for religious news; that the opening of this immense Tabernacle was a civic event, made doubly interesting by the welcome home of Chicago's already world famous evangelist and his wonderful singer; that a full report would give the *Journal* a greatly increased circulation and influence; and finally, that I wanted a page or more daily.

I suppose the very audacity of the idea attracted him. At any rate, I presently had his commission. My next step was to see if I could carry it out. Everything, of course, depended on what Mr. Moody would do, and whether he would see the value of the publicity proposed. I had never met him. There were no telephones, but fortunately I found him at the Y.M.C.A. and was courteously received. He listened closely to my proposal, but kept eying me narrowly. At length it came out, "Are you a Christian?" When I told him I was a theological student, and inciden-



tally a reporter, he was satisfied and ready to join heartily in the enterprise. We arranged a publicity headquarters and other details. When I returned to the *Journal* office I realized fully that I had met a magnetic personality who radiated abounding vitality, cheeriness of spirit and sincerity.

That evening I made up my page for the opening day. It had a good picture and a full description of the Tabernacle, and a long account of the remarkable campaign in England. I ventured to anticipate an attendance of thousands, and to my joy I was right. The great auditorium, crude and colorless, was filled with people. The unheard-of enterprise of *The Evening Journal* made a tremendous hit, and extra editions had to be provided for. Mr. Moody and his friends were greatly pleased.

This first association with Mr. Moody came to an unforeseen conclusion through a circumstance which changed the course of my life for years. The Tabernacle meetings were well under way when the *Tribune* at breakfast brought me another item which strongly attracted me. A brief press dispatch said that Hon. James G. Blaine of Maine was going to make a campaign speaking tour for the presidential nominee, starting at Detroit the next evening, and continuing in the leading cities and towns along the route to Albany—a whirlwind tour with special train. Immediately the desire sprang up in me to accompany Senator Blaine as a special correspondent. Before 5 o'clock that day I had convinced the managing editor of the *Tribune* that not to have a daily special dispatch adequately reporting the Blaine meetings and speeches would be a lamentable newspaper lapse; had secured his commission with satisfactory salary; had arranged with the *Journal* for a successor to take my place in the Moody reports—a lively day's work but in accord with the Chicago pace; and was on my way to Detroit. Senator Blaine welcomed me as a traveling companion on a political tour that ended in New York, and that made me after election the New York correspondent of the *Chicago Tribune*. To make it reasonable why I exchanged a religious task in Chicago for a political tour to New York, I must confess to a powerful feminine magnet at the eastern end of the line. Need I say more? I was married the next year! (NOTE.—*He and she have been married 59 years.*—ED.)

Then nine years passed, four as correspondent in secular journalism, four as associate editor of *The Examiner* in religious journalism, and my first year as pastor in Poughkeepsie. A great revival in the

Baptist church had paved the way for a united evangelistic effort. My thought instantly reverted to Mr. Moody, who in these years had become the evangelist of world fame. So I wrote Mr. Moody, recalling the Chicago incident, relating the way in which I had been led into the ministry after all, and pressing the need and opportunity to bless a whole community. What was my joy to read to my fellow ministers in Poughkeepsie Mr. Moody's letter saying he would give us two days at the Opera House on condition that pastors and churches were unanimous, and that the churches would unite in union services for a month of preparing and training workers for the inquiry rooms in the after-meetings.

The churches met the conditions. The month of preparation was a blessing. The Opera House was filled to overflowing. Mr. Moody preached with indescribable power. The city was moved as it had not been perhaps ever before. The church life was raised to a higher level of spiritual power. We had had Mr. Moody at his best.

My last contact with Mr. Moody was on the Atlantic in the autumn of 1889. Our two families were next door cabin passengers on a German steamship bound for Europe. It was a mild voyage, but Mr. Moody was as seasick a mortal as I have ever seen. Let him once again get on good dry land, he would moan, and you would never get him off it again. On one day he was so desperate that he contemplated remaining permanently in Europe. Mrs. Moody, who took meticulous care of her husband, simply smiled and guarded him as he dozed in his steamer chair, not quietly, to say truth, and a weak and irresolute figure. Two boys and a girl in his family were very evenly matched by two boys and a little girl in ours, and we had some good times, in which Mrs. Moody displayed her quiet generalship. I am glad that in *Bush Aglow*, Dr. Day has given such deserved recognition to the "good wife" and character-building mother. The Moodys left us at Southampton, all in smiling spirits. Memories of that voyage and its friendships brightened many an after day. I saw Mr. Moody occasionally at Northfield in the years before his death in 1899, when he had turned to his schools as his crowning work.

To me, Dwight L. Moody was not just one of many to show what the Holy Spirit could do through a fully consecrated man. He was one of the rare men "sent from God" to preach salvation to men with pentecostal power. I have always been thankful for my personal association with him.



The American calls it whisky, but the Indian calls it "Fire-water"

# The Modern Indian Still Fights His Ancient Enemy

*The story of an Indian Convention that might offer an example to white Americans in grappling with the menace of alcohol*

By W. DAVID OWL



LONG before America came to grips with the liquor problem on a national scale, the Iroquois Indians saw the danger and devastating results of strong drink in their nation. So they set about with a militant spirit to fight it. The battle is fierce on a wide front. The Indians, particularly the Christians among them, somehow feel that they are not alone in this struggle. One aged Indian put it thus: "We are joined with many hands and hearts and we are joined and supported by that silent but brave spirit of God which knows no defeat."

For more than a century the Indians in New York State have held an annual Temperance Convention. At the 104th annual meeting 600 Indians from six reservations came to the Allegany Reservation near Salamanca, N. Y., October 6-8, 1936. Through three days they discussed the problem of "fire-water" in its relation to education, industry and the spiritual life among their own people.

The Christian Indians of New York take much pride in calling this Temperance League their own. It is the only organization in which they have complete control, and this has been true for a century. Regularly elected delegates were present from seven tribes, the Onondagas, Cayugas, Mohawks, Tuscaroras, and Senecas. Delegates included Baptists, Presbyterians, Methodists, Episcopalians, Disciples of Christ

and Wesley Methodists. There were also a small number of the Long House people, non-Christians, sitting in and listening in. No individual church spirit asserted itself in the election of the officers. Candidates were chosen for their merit and for their influence and leadership in their respective communities. All arrangements were strictly in the hands of the League officers.



*The four Indian officers at the Temperance Convention*

The direction and conduct of the three day sessions were also under full Indian leadership. Moreover, all the principal speakers were of Indian blood. Without exception they were outspoken in their opposition to the liquor traffic on reservations. They appealed to the members of their race to be alert and ceaseless in their efforts to be rid of the tricky and crafty adversary.

The English language was used throughout the gathering. There was unmistakable evidence of good manners, culture, and orderliness which bespeaks the presence of universal qualities of Christian character. White people not acquainted with this group of Indians and their progressive spirit might be disappointed by the absence of picturesque Indian color, such as buckskins, eagle feathers, tom-toms and long hair.

Each year the convention convenes in regular rotation in a different Indian community. Thus each reservation entertains the convention every five years. The Allegany Temperance Lodge playing host this year is the smallest. Yet during the three days they entertained 150 people in their homes. Dinner and supper were served without charge to 900 persons. The banquet on Friday noon was served to 230 guests. Much of the expense for the outlay came from receipts and dues contributed throughout the year.

piece band furnished music for all the sessions and a period was devoted to community singing. The great hymns of the church had a definite place in the proceedings for these too have become choice possessions of this people.

Every session was opened with scripture reading and prayer by the convention chaplain, a Christian leader in his home church. It is his duty to visit the various local lodges during the course of the year to keep alive the spirit of temperance, industry, education and spiritual living.



*A group of delegates at the annual American Indian Temperance Convention in New York State. Six Indian Reservations were represented by 600 delegates*

No effort was spared by the Allegany Indians in giving a regular old-fashioned Indian welcome. From the beginning the corps of cooks, ushers, waiters and helpers, both young and old, went about the task at hand quietly, unhurried, efficiently and with a quality of spirit that makes one certain that a Christian Indian at work is about as fine as anything God has fashioned in life.

The Thursday evening session was devoted to a program of music. The church building which comfortably accommodates 200 had 250 inside while 300 stood outside. Every reservation sent musicians with instruments, soloists, duets, quartettes, and choruses. In this grand contest which required two and a half hours to complete, 31 numbers were entered. It was not difficult to be attentive and interested as the talents of these people unfolded before your eyes. A 15

As on white men's convention programs, there were good speakers and bad speakers. Some were well prepared while others spoke obviously without adequate preparation. But as long as there is "fire-water" to combat, program time is given anyone who is prompted by the spirit to bear testimony for sober and lofty living. One speaker offered these words: "Let us build our own homes, and raise fine healthy children to bring up in the fear of the Lord. Let us train our children to live sober lives. Strong drink never benefited any Indian."

Thus the Iroquois Temperance Convention is a bright spot in the life of the Indians of New York State. It is also a modest example of Christians working together. No single church or denomination is exalted. All together face a common task and a common menace and plan cooperatively and unitedly how to meet it.



## THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSOM

The Board of Missionary Cooperation, 152 Madison Avenue, New York, N. Y.

### The Goodwill Tour

"We heartily commend the year's program of the Baptist Women's Society of the First Church, Granville, Ohio," wrote the judges in the Program Contest, "for the splendid and unique way it carried out its theme, *The Good-will Tour on the King's Highway*, and we cite for second prize the programs for the *September Rally* and *Journey's End*, for the following reasons:

"(1) Because of the originality, novelty, thought and effort put into them.

"(2) Because these programs, above all the other fine ones submitted, seem to present the best plans for increasing the membership, attendance, and interest in all phases of the Society's work."

We are indebted to Mrs. Estella S. Aitchison, formerly Conductor of this page, for the following description of the series:

The slogans of the tour were: "And an highway shall be there, and a way, and it shall be called The Way of Holiness," and "In all thy ways acknowledge Him and He shall direct thy paths."

The title of the September rally was *We Gather for the Journey*. Luncheon tables were set with decorations of airplanes, motor cars, carriages and toy trains running on crêpe paper tracks laid as the midribs of the long tables. The meal was of sandwiches, coffee, doughnuts and other articles obtainable at a lunch counter. Merry jingles were sung at intervals such as "We are starting on a journey, friends of mine," to the tune of "Baby Mine," a rally song to the air of "Auld Lang

Syne," and ending with strains of "Home, Sweet Home," etc. The circles rose successively and recited in concert jingles setting forth the objectives of the programs in their several months, this being a preview of the topics and an attempt at *esprit de corps* on the part of the newly appointed groups. Each officer, as an installation feature, rose in response to the calling of her new title and responded with a verse of scripture epitomizing her anticipated duties—a money verse for the treasurer, "Let everything be done in decency and in order" for the President, "Sing unto the Lord a new

song" for the Cheer Leader, etc. A half hour's inspirational and informational address was then given by the program chairman outlining the local and the denominational objectives for the opening year. The service closed with a prayer of dedication for the journey and its passengers.

Under the October topic, *We Explore the Homeland*, the tourists—presumably traveling over the West—gathered in camp in a woodland setting and, seated in a semicircle, sang old-time folk songs with banjo accompaniment (the old-timers telling of early pioneer conditions, the great Mormon migration, etc.), then discussed modern religious conditions as if recently observed by the scouting party, in this way incorporating the high lights of the study book, *Toward a Christian America*. After prayers at the camp altar, a group of girl scouts approached, took down the camp flag from its standard in the background with appropriate ceremonial, then "Taps" were solemnly played and the party broke up.

November found the travelers exploring *Highways and By-Ways in the Sunny Southland*, as a dramatization of the book, *Women under the Southern Cross*, was presented in the form of a reception tendered them by a high class South American woman in her beautiful home—the stage elaborately decorated with fabrics and curios from South America and Mexico. This *señora* gave a welcoming talk in which was included all the background material from the book. Then one by one she introduced *señoras* and *señoritas* in full costume impersonating typical women from the various classes. The talks in the first person adhered closely to the subject matter of the book. Spanish American music was rendered all

(Continued on page 62)

## MISSIONS

PEARL DORR LONGLEY

### OIL LAMPS LIFTED

"These poems are miniature paintings, possessing depth of feeling, delicacy of expression, and a quality of precision not often found. They are descriptive of the habits and customs of the people of India among whom she has lived for many years."—William A. Hill, Board of Education of the Northern Baptist Convention. \$1.00

FREDERICK S. MILLER

### KOREAN YOUNG FOLKS

Stories of Korean child life written especially for the younger generation which reveal surprising qualities of charming naïveté and simplicity will hold the attention of every reader, young and old. Illustrated \$2.00

MARGARET ROSSITER WHITE

### A STORY OF CHILD LIFE IN OLD PEKING

The children of China are about the same as the children of America and differences are due to tradition and training. This vivid portrayal is a most interesting recital of native Chinese ways and customs as they exist today. Illustrated \$1.00

FLEMING H. REVELL COMPANY  
New York: 158 Fifth Ave. At All Bookstores

## MISSIONS CROSS WORD PUZZLE PAGE

## No. 5.—New Testament Books

## ACROSS

1. An epistle.
5. "to whom hath the . . . of the Lord been revealed?" *John 12:38.*
7. The longest of the Gospels.
11. Upon a set day Herod sat on his throne to do this. *Acts 12:21.*
13. Samson's riddle.
14. Jewish King.
15. "The . . . head is a crown of glory," under a certain condition.
16. Making dear.
19. Ridge of drift.
20. Record of a single event.
21. Babylonian deity.
23. Preposition.
25. Christ rode on one.
27. Preposition.
29. Central figure of the Gospels.
32. "to be the . . . of the world." *1 John 4:14.*

35. Number of virgins.
36. Number of churches in Asia.
38. Number of chapters in Philemon.
42. "And they took him, and brought him unto . . ." *Acts 17:19.*
47. A small star.
49. Captain of David's army. *2 Sam. 20:4.*
51. Epistle written to a Greek.
52. Two epistles written by "an apostle of Jesus Christ."
53. These books are in the New one.
54. ". . . and it shall be given you."
55. ". . . , and ye shall find"

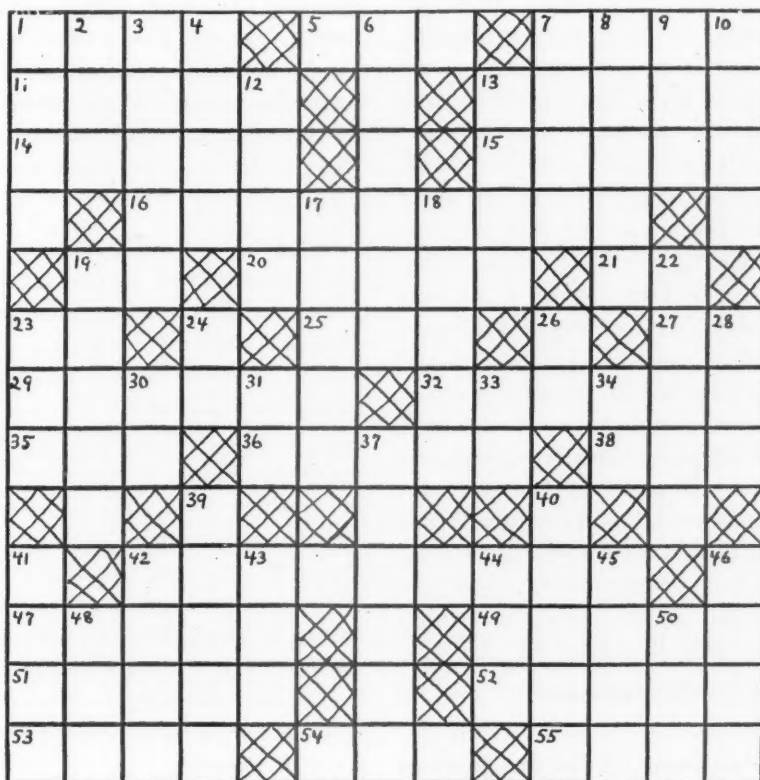
## DOWN

1. Name of apostle.
2. Barren soil (Scot.).
3. Defies.
4. English college.
6. Epistle sent by Phebe.
7. Bird.
8. Custom.

## Last Month's Puzzle

Z	E	P	H	A	N	.	A	H	.	N	O	E
E	R	.	.	.	A	S	I	A	.	A	D	Z
C	R	I	B	.	G	A	N	G	.	H	I	E
H	O	S	E	A	.	I	.	G	L	U	C	K
A	M	O	S	.	M	A	R	A	.	M	.	I
R	A	N	.	B	A	H	.	I	A	.	D	E
I	N	.	C	O	L	.	M	.	P	E	A	L
A	S	.	O	B	A	D	I	A	H	.	N	.
H	.	H	R	.	L	O	C	H	I	M	I	S
.	J	O	N	A	H	.	A	I	D	.	E	T
J	E	R	E	M	I	.	A	H	.	A	L	E
.	S	L	V	.	S	.	P	A	U	.	A	.
J	O	E	L	.	H	A	B	A	K	K	U	K

9. Ghost (Gr. Relig.).
10. Genus of snakes.
12. Collection of Old Norse songs.
13. Epistle to the first church established in Europe.
17. Growing out.
18. Civet.
19. ". . . sheep I have." *John 10:16.*
22. Expiate.
23. "his strange . . ." *Isa. 28:21.*
24. "Joshua burn . . ." *Josh. 8:28.*
26. Last chapter of Colossians.
28. Found in the ground.
30. Royal Navy.
31. School for religious teaching.
33. One.
34. Satellite of Jupiter.
37. "O generation of . . ." *Matt. 3:7.*
39. Fish.
40. Smokes.
41. He testified for Christ by writing a book of 28 chapters.
42. In this book, 7 across continues the history given in his Gospel.
43. Bitter vetch.
44. "stand in the . . ." *Ezek. 22:30.*
45. Satisfy.
46. The shortest of the Gospels.
48. "no . . . is of the truth."
50. "But we . . . Jesus." *Heb. 2:9.*



# WOMEN • OVER • THE • SEAS

*In the Mission Fields of the Woman's American Baptist Foreign Mission Society*

## The Advance of Telugu Christian Women

By OLIVE E. JONES



*The four women represent four generations of Christian Telugu women in South India*

A YEAR ago the largest gathering of Indian Christian women in the history of the South India Mission occurred at Ootcur, South India, where over 500 women, representing 80 different villages, met at the 4th Women's Convention on the Madira field. These village women, who 20 years ago were almost wholly illiterate, conducted the sessions entirely by themselves and contributed 112 rupees to the work. This amount was a remarkable sum for poor village women who seldom have any money on hand. If a group of village women can show such development and initiative as these, the future holds great hope for a Christian India.

### A CONVENTION OF ACHIEVEMENT

The 16th Annual Telugu Baptist Women's Convention was held at Kavali, near Nellore, South India, on October 3-5, 1936. Almost 100

delegates and visitors from 39 societies of the American Baptist Telugu area were registered, while the local group of people attending made the meetings much larger. The Baptist Mission School with its large and quiet compound away from the noise of the town was opened to the Convention. With the indispensable help of the Girl Guides, the guests were given every comfort possible. In spite of the large number of people accommodated, everything went smoothly and all possessions were kept intact—real proof of Christian influence, since it will be remembered that Kavali was started as a Criminal Tribes Settlement, whose people not many years ago earned their only livelihood by thievery.

### "BE YE TRANSFORMED"

"How Can Women Help in the Advancement of the Kingdom of

God?" was the theme of the Convention, using Romans 12: 1, 2 as the key verses. All the messages, which were built around this inspiring thought, were given by women, either Indian or American missionaries. Miss Frances Tencate, of Nellore, who served as Honorary President of the organization the past year, and who has always been interested in its work, led the closing devotional and received many tributes from her former pupils for her 38 years of fruitful work among the women and children of South India.

### REAL WORKERS IN HIS VINEYARD

The way in which this group of capable Christian women faced the critical financial situation in the budgets of the two Foreign Societies was the highest point in the Convention. After telling of the financial conditions, the chairman proposed that they spend a half hour in prayer. The women were deeply moved, one after another leading in prayer. At the close of the intercession, their leader asked, "Now, what are we going to do about it?"

### A LESSON IN SACRIFICE

The secretary of the Convention stood first, and quietly announced that she would gladly give a gold chain, worth 75 rupees (\$25), for which she had saved for a long time. Any one who has not lived in the Orient cannot quite appreciate the sacrifice of this gift. If a person receives a legacy, he buys a gold chain; if some one is given a gift of money, he buys a gold chain. Above all things else, this piece of jewelry seems to inspire saving. It is about as necessary to own a gold chain in South India as it is to own a car in America.



One woman said that she had brought one rupee for her meals, but since she was being entertained, she could give it for the work. Another said that while her bangles and other jewels were promised to her children, her gold chain was her own, and she could contribute that. The faces of the women were glowing as they passed down the aisle after leaving their offerings on the table. Contributions ranged from 75 rupees to eight annas (\$.16) and made a total of more than 150 rupees (\$50). Before the session closed, the women voted to raise this offering for the deficit to 500 rupees. The regular contributions brought in by the various societies also amounted to nearly 500 rupees, a generous sum.

When they heard that the Foreign Boards were considering the closing of certain fields in the Decan because of the lack of funds, these Telugu women again showed their willingness to lend a hand by voting to support a nurse and a Bible woman in the Sooriapet Hospital.

#### CHRISTIAN WOMEN GO FORWARD

"Doesn't the work of these women give hope that every individual, however inferior he may think he is, can be of immense help in the cause of His Kingdom?" writes Ethel M. Samuel, a Christian Telugu teacher in the Baptist Mission Girls' High School at Nellore, and one of the devoted members of this Convention. "God has blessed our work and I know that we are advancing a step further every year in the efforts for the glory of His Kingdom. If God can do this much through a group of Indian women, how much more can be done through all His children all over the world, if we let Him use us and our talents."

#### OPPORTUNITY FOR AMERICA

The Woman's American Baptist Foreign Mission Society is offering Christian women in America the opportunity to work with these splendid Christian Nationals. Send at once for your copy of "The Map Nobody Knows," a new leaflet by Margaret T. Applegarth, and learn how you may GO FORWARD

shoulder to shoulder with these Indian women in building a Christian world. Address: Miss Janet S. McKay, 152 Madison Avenue, New York, N. Y.

#### A Request

We are badly in need of copies of Annual Reports of the Woman's American Baptist Foreign Mission Society for 1913-14, 1915-16 through 1933-34.

If any reader of *MISSIONS* has extra copies, we should appreciate it very much if he or she would send them to our office. Address: Miss Janet S. McKay, 152 Madison Avenue, New York City.

#### The Power of Christ in India

In this Baptist centennial year, the Women's Convention, the largest gathering of Indian Christian women ever held in the history of the mission, is proof of the power of Christ in India.

Who can prophesy what the next century will bring if Baptists continue to work with Him?

#### Lost—The Sense of Duty?

In a little chapel in Northern Michigan this summer the preacher of the day declared that we Americans had lost the sense of duty since the World War. When the Titanic was sunk it was a glorious day because it was "women and children first." Last year when the *S.S. Morro Castle* burned, the women and children were trampled under feet of men who had lost the sense of duty. This thing has been carried over into the church. Multitudes of church members have lost the sense of duty—the duty of high living, the duty of obligation to a lost world. The National Preaching Mission is a call to get back to the "roots" of Christianity. It is a call to again admit our duty to the world and do something about it.—*Illinois Baptist News*.



*Miss Olive E. Jones and Miss Frances Tencate with Christian leaders in Nellore, South India*

# TIDINGS



# FROM THE FIELDS

## The Oldtime Prayer Meeting in Central America

By RUTH CARR

*The oldtime, mid-week prayer meeting is still a live service in Santa Ana, El Salvador, as indicated in the following.*

We enter the small chapel about 7.10 P.M. In the quiet each newcomer bows his head in silent devotion and then opens his Bible to read until the service begins. Soon a hymn is announced and sung. All rise for prayer. Then the leader reads a passage of Scripture and comments on it, following which the brethren are asked to present any requests for prayer that they have on their hearts. They are truly burdened, and time is lacking for them all to speak. "Let us pray for sister Juana who has been ill for several weeks," says one. "My mother," adds another, "is very ill. I have talked with her a great deal about her need of a Saviour. Help me to pray for her." A young man explains that his uncle is dying and asks the church to pray that he may be prepared to meet his God. One brother, a licensed preacher, asks for prayer for his needy field where there are special requests for Bibles and religious tracts. An old man who sells bread up in the mountains asks for prayer for two women. As a result of his personal interviews, they are reading the Word of God and becoming convinced of the truth. Someone asks that we pray for the work of the missionary sextette, a group of six ardent young people who have bound themselves to special mission service and make weekly trips

to country places to hold meetings. A mother, typical of many others, wants us to join her in prayer for a wayward son. A lad of 15, young also in the faith, has been evangelizing his companions in the sixth grade of the public school; one of the boys wants to become a Christian in spite of the threat of his parents to throw him out into the street if he should take that step; the young evangelizer asks that we pray for them. A sister asks that we all pray for Colegio Bautista, and one student sends a special request on behalf of those who are about to take the government examinations.

So the numerous petitions continue to be placed before the brethren until the leader says, "Let us pray." This is a half-hour

period when all kneel in reverence. Many pray; some petitions are short, others long; frequent "amens" are heard. A mother, with tears of joy, thanks the great Father for the return of her wandering boy who is with her in the service. Someone starts a consecration hymn and we sing all the verses. All the petitions are remembered, and some previously voiced are now presented.

At last we rise from our knees, sing a closing hymn, and are dismissed in prayer by the leader. We greet the brethren and return to our homes, with faith strengthened and spirits revived by such a demonstration of childlike trust in an ever present heavenly Father, who bids his children seek him in prayer.



Sunday morning congregation at the First Baptist Church in Santa Ana, El Salvador

### Interstate Migration of Seasonal Laborers

The following paragraphs are taken from an editorial in *The Transient* magazine of May, 1936.

Within the last year, *three* American commonwealths have attempted to impose entrance requirements upon the poor who have approached their borders in search of work or a place to live. The Constitution of the United States holds that any American has a right, regardless of financial status, to cross state borders to seek work or pleasure. One of the great American privileges, provided for in the Constitution, is freedom of movement. All transportation systems are built on this privilege. Passports, visas, quotas, and cash bonds are supposed not to exist in the United States. California, Colorado, and Florida are the three states in question. . . .

The time is ripe for states to give intelligent and humane consideration to the people who make up the groups of immigrant and migrant laborers and to the factors inherent in the whole system of migratory labor. We have continued to accept as a matter of fact, "seasonal labor," which depends largely upon the migration of groups from state to state. The interstate nature of transiency cannot be ignored. Now that the right to move from state

to state not only to seek work, but to engage in seasonal work (as in the beet fields of Colorado) is challenged, there remains no doubt about the need for action. And with this challenge comes another special charge upon each of us—to uphold the right of freedom of movement within our land as guaranteed by the Constitution of the United States. That is, if we still honestly believe in the maintenance of democracy in America."

This whole problem was brought to the attention of the United States Senate and on June 18 the following resolution was adopted:

RESOLVED, That the Secretary of Labor is hereby authorized and directed to study, survey, and investigate the social and economic needs of laborers migrating across State lines, obtaining all facts possible in relation thereto which would not only be of public interest but which would aid the Congress and the States in enacting remedial legislation. The Secretary of Labor shall report to the Senate, with recommendations for legislation.

At a recent meeting of the Committee on Migrant Work of the Council of Women for Home Missions, it was decided to broadcast information regarding this resolution to the constituencies of the Protestant denominations, and also to secure data on the situation

in the areas where the Council is working with the migrant laborers. The Council is cooperating with the National Committee on Care of Transient and Homeless in the effort being made to put material before the United States Department of Labor which will be helpful in carrying out the survey provided for in the above resolution.

### New Buildings for Bacone College

The building activities on the campus of Bacone College make it an unusually busy place. The Home Demonstration building was completed late in December. The baby, for whose care the girls are to be responsible, is being held at the hospital. The Log Cabin, which is to be a part of the Home Demonstration equipment, is likewise in the process of construction. Here in the type of home which a good many of our Indian girls may expect to have for themselves, and with the same type of equipment, the students will be taught efficiency in sanitation, family feeding, and the care of children, as well as how to make and keep this kind of home clean and beautiful. The new Isaac McCoy Dormitory for boys is roofed. The Industrial Arts building and a practice school are to be started in January.



Home missions face a new task in caring for the migrant groups in the United States. On the left, four mothers on their way to pick cranberries in the cranberry bogs. On the right, tooth brush drill at a migrant center



# MISSIONARY EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE



*The Mexican and Roumanian booths at the missionary exhibit in Detroit*

## An Experimental Laboratory in Missionary Education

Mrs. Harold D. Clapp, representing our missionary education work in the Detroit area, has just concluded an exhibit and festival in connection with a very successful school of missions. Mrs. Clapp used the church as an experimental laboratory for the trying out of new missionary methods. One month was known as literature month during which our Baptist periodicals were displayed together with pictures of missionaries. A definite drive for new subscriptions to *MISSIONS* was launched and a goal of 100 was set for the church. This drive was preceded by a playlet suited to the occasion, and sample copies of *MISSIONS* were courteously supplied by the editor. On the first night 30 new subscribers were received, and before the month had expired a total of 75 subscriptions were netted. Other churches are now trying this ex-

periment. The decorations included flags from many nations, streamers, posters, and banners depicting our centennial missionary fields. Curios were also displayed and attendants were dressed in appropriate missionary costumes. Bengal-Orissa, South China, and Assam were represented, also local groups in Detroit including the Roumanians and the Mexicans. One of the books studied was *The Jew And The World Ferment*. The guests numbered 200, and the school of missions had an average attendance of 145. For the closing night a missionary festival was presented.

## A Notable Church Program

The First Baptist Church, of Hamilton, Ohio, Pastor John S. Brinkman, has issued a unique calendar of activities for 1936-37. For each month of the year the church will study a special field and special missionaries. For example, in October the church is studying *Congo Crosses* and the Belgian

Congo Mission Field. In March, the church is studying *A Preface to Racial Understanding* and the work of Alexander Mackay. We commend to interested churches and ministers the program of this church. The pastor will be glad to supply further information.

## Materials on Africa

In its issue of October, 1936, *The Missionary Review of the World* has done us a great service by presenting the many phases of Africa today from the Christian and missionary viewpoint, in articles specially prepared by foreign and native authors. The articles will prove of permanent value for individual and group study. This magazine may be secured for 25 cents from The Missionary Review Publishing Co., Third and Reily Streets, Harrisburg, Pa.

## New Negro Material

The Julius Rosenwald Fund in Chicago has made available a lim-

ited number of copies of the Foundation's 20th Anniversary Report of their work among Negroes. It gives details of its work for the Negro in rural and general education, health, library service, school buildings, etc. It is a valuable document on the subject of race relations. The President of the Julius Rosenwald Fund is Dr. Edwin Embree, author of *Brown America*, one of the outstanding study books of the year. Upon application to the Department of Missionary Ed-

ucation, a copy will be sent free on receipt of five cents postage.

The Department of Race Relations of the Federal Council of Churches, 105 E. 22nd Street, New York, N. Y., has issued a valuable 24-page pamphlet on *Glimpses of Negro Americans*. It gives a vivid picture of the Negro in America—where he lives, his support, his education, health, religion, and his citizenship. A copy may be secured for six cents from the Department of Race Relations.

of the picture and just in front of the door have won the highest honor award at the camp for the past two years.

• • •

The John Mason Peck Chapter, No. 749, of the State Avenue Church, Kansas City, reports an average attendance of 12 at all meetings. They have had only two or three absentees during the past year. This chapter took as one of its projects the distribution of the January missionary booklet.

• • •

The Judson Chapter, No. 726, of the Downs Church, Kansas, is leading all others in degree work. Several of the boys have completed the Knight degree and are about ready for the Ambassador degree.

#### New England News

The Grenfell Chapter, No. 698, from Franklin, N. H., has had a successful year. The chief counselor is now contemplating the organization of a Junior Chapter. The Grenfell Chapter reports having undertaken a number of "heavy projects, each proving its worthy value to those in attendance." Two of its members went to the Ocean Park Camp in Maine. They are outlining for 1936-37, the third year since organization, a fine program.

• • •

The Philip J. Curtis Chapter, No. 586, of the South Baptist Church of South Boston, Mass., Richard E. Lawrence, Counsellor, reports a year of commendable progress. Within a 10-month period, the chapter has added 23 members to its roll. This chapter made gifts to the church and to the new Dining Hall at Ocean Park, Maine. The chapter is organized on the basis of weekly rather than monthly meetings. Two meetings are devoted to the educational

## ROYAL AMBASSADORS

### New York's Adult Chapter

Rev. T. L. Conklin of Stillwater, N. Y., Grand Chancellor of the New York State Adult Chapter, will be glad to furnish information on the program of the chapter. At the recent Convention in Newburgh, the annual meeting of this chapter was held, and plans were made for the work of the ensuing year. The plans include the chapter installation ceremonies to be held on next year's State Convention program. Five new members were received into this adult chapter at the meeting. Vice-Chancellor is Rev. L. M. Blackmer of Candor, N. Y. This chapter affords an opportunity for laymen to become affiliated in a vital way with the promotion of our Royal Ambassador work in the state.

### Among Kansas Ambassadors

Royal Ambassador work is gaining recognition among the Baptist men of Kansas. At the recent State Convention the Kansas Council of Baptist Men voted to sponsor the Royal Ambassador work. For two years they have contributed to the financial support of the State R. A. and the Baptist

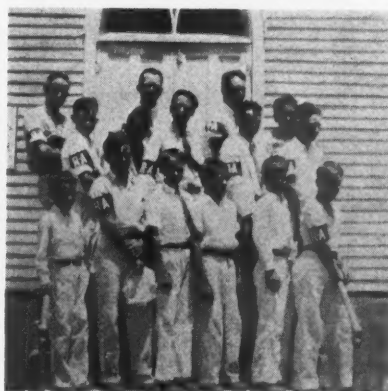
Boys' Camp. Last year, these men, representing 11 associations and 33 churches, contributed over \$100 toward this work.

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The *R. A. Herald* is the name of a monthly publication in the interests of Kansas Royal Ambassadors. It is sent free to R. A. boys, leaders, and interested adults. H. E. Coulter, of Ellis, Kansas, is editor.

• • •

The Paton Chapter, No. 733, of the Mt. Pleasant Church, Kansas, has an outstanding record. They have contributed a great deal to the State R. A. Camp at Christy Park. The two tall boys in the rear



*The Paton Chapter in Kansas*

program and two to social affairs. It has a Track Team which took second place in the Annual Track meet at the Boston Y.M.C.A. It has an organized baseball team,

and uses this as a project for the teaching of good sportsmanship. Its ambition is that the chapter will be second to none in Massachusetts.

## WORLD WIDE GUILD

We are the only Bible  
The careless world would read:  
We are the sinners gospel,  
We are the scoffers creed:  
We are the Lord's last message  
Given in deed and word—  
What if the line is crooked?  
What if the type is blurred?

I VISITED a public library not long ago. There I saw, as you have seen, all kinds of books,—big books, little books, story books, picture books, red books, brown books, yellow books, and white books. Children and grown people were looking for the books that they wanted to read. Some people choose a book by its title, others by the content. Children usually look for books with the prettiest pictures. Funny, isn't it?

Did you ever realize that God has a lot of libraries? Oh, we call them churches, but really they are libraries and the members are the books. Yes, you and I are the books in God's library. People come into our churches and look around. They may take down a book whose title is "Christian" and look for the pictures. There they may see scenes that betray us—it may be our tempers or our snobbishness or our indifference to the affairs of other folk; or it may be they will find pictures of our cheerfulness, our helpfulness or our trustworthiness. Which kind of a book would you like to look at? Would a seeker of the ideals of the Christian life put your book aside because the pic-

tures belie the title? Or is your life such that Christ is evident in your every walk of life?

Do you live up to the title you so proudly claim? "Ye are our epistle written in our hearts, known and read of all men."—FLORENCE STANSBURY, in *The Ohio Triumph*.

Is not the above a fitting message for the New Year? Florence Stansbury is a loyal Ohio Guildler, Chairman of the State Devotional Committee, and *The Triumph* is the Ohio Guild paper. On my Western trip I made the acquaintance of some of these rare books of which she speaks in God's Guild Libraries. One was Mrs. Gillies, Omaha's Association Secretary, who in three weeks' time worked

up a Nebraska State Rally to fit two extra days of my time. There were sixteen towns outside of Omaha represented, and the program was great. The banquet program was unique—Friendships in Black and White. The Song Sheet contained only Negro folk songs and spirituals. Table decorations were black and white. A beautiful story of a Negro girl was recited with fine appreciation. One of Paul Lawrence Dunbar's poems was read. The toasts were all on the Negroes. A group of three Negroes sang several spirituals. It was all dignified and appreciative of the Negro race.

In Sioux Falls, S. D., Mrs. J. L. Barton planned a banquet at the First Church including the College Guild Chapter. That entire group was outstanding, and later in the evening it was a pleasure to go to the College and meet some of the other girls.

In Cedar Rapids, Iowa, out where the corn grows tall, an informal reception was held at the church in charge of the peppy Guild President. They included some adorable Crusaders, and of course Mrs. Morf, our State Sec-



Maybelle Culley, missionary at Swatow, and W.W.G. Chapter





*South Bend Guilders busy with White Cross work*

retary, was on hand. The woman's banquet also featured the Guild girls, and it was a surprise and delight to meet Dorothy Greenwald, who about three years ago won the National Spelling Award. Remember? She is now a sophomore in college, and who knows what the future holds?

Minnesota had a lovely banquet in First Church, Minneapolis, and who was toastmistress? None other than Evalyn Camp, our first Guild foreign missionary who went to Japan in 1916, and she organized the first Oriental Guild in Osaka, and the second in Tokio. Those two Guilds have continued without a break, although their personnel changes constantly. An unexpected speech in Minneapolis was my sudden appearance on the platform of the chapel in Northwestern Bible Training School facing 500 students. How they did sing! Three of them were from my own church in Buffalo.

One happy day was spent at the Training School in Chicago, winding up with a meeting of the City Guild Council in the evening. Here is food for thought! At supper a toll was taken which showed that 64 out of the 74 girls had been Guild girls, and a large percentage

traced their desire to dedicate their lives to service to their Guild.

Possibly the outstanding feature of the Kansas Guild Convention at Kansas City was the efficiency of their State officers. Their wonderful State Secretary, Faye Stevenson, has surrounded herself with a group of devoted, enthusiastic chairmen of various activities, and there was an evident spirit of comradeship among them all. A delightful party after the banquet will be remembered always with pleasure. Isn't it true that "the more we get together the happier are we"?

In addition to these Guild contacts there were others in connection with the general State conventions, the women's meetings, and several C. W. C. conferences. Is there anything on earth so precious as Christian fellowship in the Master's service?

**A CORRECTION**—In November *MISSIONS*, page 568, last column, there is an error which is so obvious it scarcely needs mentioning. The Keuka House Party contributed \$150.00 to the Forward Fund instead of \$1.50. Excuse it, please. (NOTE.—This was corrected on page 634 in December issue.—ED.)

**YOUTH CONFERENCES**—Find out from your State Secretary when

and where the Youth Conference nearest you is to be held and then work up a large delegation and go to it. They were most inspiring last year and have been equally so this Winter. Don't miss them! For further information write your State or National Secretary.

**GUILD STATIONERY**—Our new Guild stationery, note paper and envelope, is very popular for gifts and awards as well as for individual use. It is quite up to date and sells for 50 cents a package—25 sheets and envelopes.

**FORWARD!**—Some one said, "If you would be with Christ you must move with Him." Let's move forward with Him and with our denomination. How about 25% increase in Guild Chapters in each State? How about at least 10% increase in our Special Gift for each Chapter? How about Guild alumnae sponsoring new and younger Guilds? How about more mission study classes? How about more subscriptions to *MISSIONS*? "Ye have compassed this mountain long enough." Forward now and no retreat!

*Faithfully Yours,*  
*Alan J. Nokes*

218 Lancaster Ave., Buffalo, N. Y.

#### White Cross Workers

Who says White Cross work is a bore? Surely not the Guilders of South Bend, Indiana. From their Counsellor who is standing at the right of the mantel in the accompanying picture to her small son Alan Walker who is the "mascot" of the Chapter, they are a happy looking group. Notice copies of *MISSIONS* in the hands of two girls. It is a good idea to have some one intersperse some of the fine articles in *MISSIONS* with the usual "patter" at the typical White Cross meeting.



*W.W.G. House Party of the Buffalo Association*

#### Buffalo Association

The September House Party was at the Y.M.C.A. Camp on the shore of Lake Erie, beginning at 2:30 Saturday and running through Sunday. Rain all the morning did not dampen the ardor of these loyal Guilders, nor of nine who joined them from Niagara Falls. The new Secretary, Verna Cox, staged this as her first official act, and it was a delightful week-end. Miss Cox succeeds Alice Ryder, who for five years had been a wonderful Secretary but who was married in July to a perfectly good Presbyterian young Theolog. She is now Mrs. Grant Miller, Clyde, N. Y.

#### Allegany Association

For nine years Mrs. H. B. Eggleston, for whom Eggleston Park was named, has invited the Guilds of Allegany Association, New York, for a two-day Rally. The program was cleverly worked out in the form of an Acrostic W.W.G. Ninth House Party Alle. Asso. There is not space to print it all, but a few samples follow: Time for a sing, Guild mermaids, U are invited to eat, Suppose we play, Evening devotions.

#### Wyoming Association

Here is a good suggestion for others to follow! A Semi-House Party was planned and carried

out by Wyoming Association Secretary, Mrs. J. G. Upton, Kingston, Pa. It was held at a lake, with 100 present. The program ran from 10:30 A.M. till 8:30 P.M. and included the usual features with a recreation period for swimming and games. Awards were as follows: largest attendance, a blue banner; largest percentage attendance, *The Silver Trumpet*; largest number of new members, a three-pound box of candy; attendance at all activities 10:30 to 8:30, *The Triumph of John and Betty Stam*; second prize on that, *From Ocean to*

*Ocean*. Every Chapter in the Association had some part on the program and the new venture was a huge success. The theme was A Highway and the key verse, "Prepare ye the way of the Lord, make straight in the desert a highway for our God."

#### Some Traveling!

Our Secretary from Southern California, Mrs. Lewis, writes: "I reached home at 2:30 this morning from the Association Rally at San Diego. It was an overnight affair. There were 17 girls from Calexico, a small town on the Mexican border, 175 miles from San Diego. Their combined mileage was greater than a round trip to New York. Who can beat that? Some sessions were held in the First Church and some in the new Bethel Church built by the Negroes. They were charming hosts and, Saturday morning, gave a beautiful concert under the direction of one of their members, Octavia Payne, who is our State Devotional Chairman. I will never forget how they sang, "Were you there when they crucified my Lord?"

## Children's World Crusade

#### Love's Magic

Love has a curious magic;  
It speeds on wings so bright  
They can carry a message of friendship  
Round the world in a flash of light.

And children of every nation  
Will come at a moment's call  
To join their songs with our songs  
In praise to the Father of all.

—Author Unknown

WHEN the Preaching Mission was in Buffalo, I heard Dr. E. Stanley Jones tell about a noted surgeon in Europe who had performed thousands of operations on

children's feet. He said, "I have a passion to make children walk." I immediately thought of the thousands of leaders who have a passion to make children walk in the footsteps of Jesus. This holy passion explains the hours spent in planning and preparing materials and giving time to individual children in order that they discover His way. Dr. Jones' "passion is the Kingdom of God on earth."

As we face a new year may we be conscious of this ruling passion, "that in all things He may have the preëminence."

### Carnival of Dolls

Among the educational projects carried on by the children of Westerly, R. I., through the public library, one of unusual interest was the carnival of dolls. For some weeks the children were busy dressing dolls in the costumes of different countries and to represent characters in their favorite books. As a happy climax the parents, teachers and friends gathered at the library for a program of music and story-telling and an exhibit, patterned after the doll festival of Japan. Miss Sallie Coy, the head librarian, with her genius for making capital of every opportunity to forward world friendship among all classes and all ages, very subtly arranged that girls of Italian parentage brought dolls dressed in Japanese costume. American girls dressed their dolls as Russians or Chinese. The story-teller represented a wooden doll which had to be wound up frequently, to the great amusement of the children. Music added its charms to the afternoon with "The Dancing Doll," "A Doll's Dream" and "The Funeral March of a Doll."

Do you see possibilities in this idea for your children?

### Great Oaks From Little Acorns

In a humble Baptist mission chapel in China three little children, a boy and his two sisters, came with their parents to all the services and sat in the front row,



*Crusaders of the First Baptist Church at Rock Island, Ill.*

taking in as much as they could understand and respectfully listening to the rest.

Years have elapsed and what has become of those children? The boy is Secretary of the Exchequer of China. One girl, who married Sen Yat Sen, the first President of the Chinese Republic, is still holding high those ideals for which he gave his life. The other sister is the wife of General Chiang Kai Shek.

Let us remember to pray God's blessing upon the faithful servants who consistently follow His commission, "Feed My lambs."

### Our Jewel Quintuplets

We are on the front page again! We have in our Everyland Jewel Band the W. W. G. Quintuplets. In Smock, Pa., five members of the W. W. G. entertained the stork at about the same time so these babies, three girls and two boys, were enrolled together in the

Everyland Jewel Band as our Quintuplets. We have 53 members now.

### New White Cross Needs

It is surprising that after so many years of definite thought on the needs of inadequately equipped mission schools, there are so many conveniences that have escaped our notice. Miss Edna Smith, Swatow, China, is on furlough and asks for two simple things that children can make.

As the children sit on mud floors, will you make some mats for them to sit on, 15-inch square of rubber cloth or gingham covers with stuffing (not too full) of cotton, or even paper. Also hundreds of little rubber bungalow aprons with tape to go around the neck and to tie around the waist.

*Mary L. Noble*

218 Lancaster Ave., Buffalo, N. Y.

## A Candle-Light Service for the Children's World Crusade

By MARY L. NOBLE

There need be no particular stage setting for this service. The first girl has a long white candle which she lights when she begins to speak. All the boys and girls go to the platform together, the first girl to speak is in the center of the group and each of the others

has a candle which is lighted from the candle representing Christ, at the end of his speech.

*1st Girl:* This candle (indicating the lighted white candle) repre-

sents to you and to me the Saviour of the World, who said, "I am the Light of the World," and who sent his disciples to preach the gospel to every creature. As Paul carried the light of Christ's message to the outside world, so we also of the C.W.C. are carrying the light



of His life and love to those who do not know him.

*2nd Boy:* The C.W.C. was started when there was no plan for boys and girls to have a definite part in sending the love of Jesus to the dark places in the world. Jesus thought it was important when he used a little boy's loaves and fishes for feeding the multitude. Now there are over 50,000 children in our Baptist churches belonging to the C.W.C. who help by learning through reading and studying, by giving their time and their money, by friendliness and by their prayers. Each year we grow in numbers and interest and in the last 16 years, the children have given \$197,571.72 to our Baptist missionary work. I will light this candle to stand for the C.W.C.

*3rd Boy:* I represent the doctors and nurses who are serving as Jesus did when he was here in helping the sick. Last year we had as one of our C.W.C. special missionaries Dr. Elsie Morris who was in India only a short time when she had a very serious operation to perform, during which her eye became infected and she lost the sight of it. She stayed right on and has done wonderful work in Nellore. I will light a candle for the medical missionaries.

*4th Girl:* In every part of the world there are people who want to know more about Jesus but have no churches to go to and no Bibles to read. Even in parts of the United States our missionaries find people who have not opened a Bible for 40 years, and others who do not understand what Jesus meant in some of his teaching. By giving our gifts of money, preachers go in chapel cars, autos, in bullock carts and river boats to these far-away places and bring comfort and help to such people. I light a candle for our evangelists and colporteurs.



*Crusaders at Torrance, Cal., who won the award in the reading contest*

*5th Girl:* The Negroes in our land have not had a fair chance to live as Christian Americans should live. In many states they have only three or four months of school each year and the school buildings are crude with no blackboards, very few books and nothing in the way of helps for the pupils. The same thing may be said of the public schools for the Indians, so some of our missionary money has been used to give the Negroes and Indians good day schools and some splendid boarding schools so that these boys and girls may have a chance for a Christian education. I light my candle for the teacher missionaries.

*6th Boy:* China is a great country with millions of people. Many live in small villages where there is no chance of knowing what is going on in the world. There are no factories, no business, no people coming to the village or going away from it, no newspapers or magazines,—only a dull life of trying to raise enough rice to live on from day to day. If sickness or epidemic comes, a whole village may be wiped out in a few days. Rural missionaries started giving them help through community education in health, farming,

family, reading and figuring so that they have an interest in living. The man who gives such help to a village wins the faith and confidence of the people so that they believe he is true when he tells them of a God of love who cares for them. I will light my candle for the Rural workers at home and abroad.

*7th Boy:* When there are so many people in our big world who have never yet heard of Jesus, and when there are people ready to go and tell them about Him, we are glad that there is a way for us to help and we try to keep our Crusader Pledge, which is "Knowing that Jesus Christ came into the world to save all people, I promise to pray and give regularly in order that the Gospel may be sent to those who have never heard of His love. I will attend the meetings of the Children's World Crusade and will try in every way to win the world for Christ." There are Crusader groups in India, Burma, China, Japan, Puerto Rico and Cuba beside in our own land. I light my candle for all boys and girls everywhere who are trying to "win the world for Christ," who said, "Go ye into all the world and preach the gospel."

## ✠ THEY SERVED THEIR DAY AND GENERATION ✠

### Bruce Kinney

#### A TRIBUTE BY B. D. WEEKS

Bruce Kinney was a prince and a great man in Israel, princely in appearance, bearing and spirit, great in personality. He had a wonderful thought power. He was a rich, original, fearless thinker. On intricate matters of theory or practice, more could be gained from him in a few minutes conversation than some men could give in a lifetime. His piety was manly, unpretentious and courageous. He believed in the church and missions. He was a most intelligent and genuine Christian.

He was a lover of people with a great capacity for friendship. His presence was like a breeze from the mountains, inspiring and invigorating. His was a life devoid of cant and duplicity, overflowing with candor and frankness. Every man who felt the warm clasp of his hand or heard that contagious laugh was struck with his transparent honesty. He carried an atmosphere of cheer and hope that was irresistible.

I counted him the best friend I had in the world. I came to know him 26 years ago while I was a pastor in Oklahoma City, and he was a Secretary of the Home Mission Society. He was responsible for my leaving the pastorate and entering the Indian work. In this work our hearts were knit together. Indians had ready access to his friendship. The recollection of his concern and interest in them, lingers like a precious memory in the hearts of multitudes of our Christian Indians all over the land.

Bruce Kinney was a great missionary secretary. He was the last of that immortal sextet of missionary secretaries-statesmen, who did so much through the Home Mission Society in the winning of the west and the frontier for Christ: Morehouse, Williams, Raiden, Wooddy, Proper and Kinney. What faithful servants of the denomination. What victories they won for Christ.

I saw Bruce Kinney for the last time in Chicago at the mid-year meetings in December, 1935. Those present had given him a birthday party. (See MIS-

SIONS, January, 1936, page 41.) On the last evening there we had dinner together and then separated. When we clasped hands and bade each other "Good night," his voice was sweet and his words tender. I little dreamed that the parting was "until the morning breaks and the shadows flee away."

### George J. Geis

#### A TRIBUTE BY HIS CHURCH

News of the death of Missionary George J. Geis came as a distinct shock to his church, with which he had maintained his connection during the 44 years of his service. Mr. Geis was born in Hockenheim, Germany, April 1, 1865, and was graduated from the University of Rochester and from the Rochester Theological Seminary in 1892. In August of that year, he married Miss Katie C. Floesch and sailed for Burma, where they served until 1917. From 1918 to 1922 they served in the Philippine Islands and returned to Burma in 1923. Here Mrs. Geis died in 1932. In 1934 he married Miss Frieda Peter, a missionary of the Woman's Society.

Mr. Geis was peculiarly fitted for his great service. He labored untiringly and with marked success, so that hundreds have been led out of darkness into the light of Christian faith and hope. Through his genial, winsome personality, his gracious manner, his optimistic faith and his unselfish devotion to Jesus Christ, he endeared himself to all. He was a fine type of Christian symmetry and wholesome spirituality. He acquitted himself as a true soldier of Jesus Christ and is now crowned with honor and glory.

We hereby extend our sympathy to the Foreign Mission Board on the loss of one of its veteran missionaries, and to the bereaved widow in Burma, his son Alfred and his daughters Emma and Elinore. We would gratefully recognize also the fact that while Mr. Geis was absorbed in his great task in far distant Burma, he maintained a loyal interest in his home church.

*By order of the Andrews Street Baptist Church of Rochester, N. Y.—David Hamel, Pastor; O. Kanwischer, Clerk.*

### John Dussman

Rev. John Dussman spent 45 years in missionary service in South India. He was born in Steinbach, Germany, December 23, 1858. In 1892, following theological work at Crozer Seminary, he sailed for India. Practically all of his time was given to the Vinukonda station and area. Mr. Dussman was an enthusiastic, devoted and tireless worker. He spent most of his time on tour, often under very trying circumstances. Cholera, smallpox and famine took their toll of life almost every year but, no matter how great the personal danger, Mr. Dussman traveled among his people, encouraging and helping them in every way possible. A missionary who knew him intimately writes, "He was a real missionary. A deep love for his work, a level-headed, calm and dispassionate appraisal of the real meaning of problems which seemed to be heart-breaking; a keen desire to bring the Message to those people in his care; definite administrative ability and many other splendid qualities were resident in Mr. Dussman. Wherever he went he made friends and was deeply respected by all with whom he came in contact." After his retirement from active foreign service in May 1931 he made his home with friends in Newark, N. J. Last April he sailed to visit relatives in Germany and Switzerland. He died on August 26, 1936, while visiting his brother in Aalen, Germany.

### Mary Colgate

In the death of Mary Colgate on October 24th at Yonkers, N. Y., the denomination and especially its foreign mission cause lost one of its most devoted friends. Throughout her life Miss Colgate gave generously to the work of the Woman's Foreign Mission Society. Her gifts to the Judson Fund made possible three new buildings, one in Africa and two in Burma. She also supported a large number of missionaries. Her home with its gracious hospitality was always open to any missionaries on furlough. In 1923 she made a tour of the mission fields of the Orient. A woman of deep conviction and pro-

found faith, she did much during her life time to advance the Kingdom of God on earth. Her concern for it was likewise manifested in her will which bequeathed a total of \$835,000 to various Baptist local and missionary causes, including \$100,000 to the Woman's Foreign Mission Society, the

same amount to the Ministers and Missionaries Benefit Board, \$50,000 each to the Foreign Mission Society and the Watchman-Examiner, \$100,000 to her church in Yonkers, while the largest bequest, \$250,000 goes to the Eastern Baptist Theological Seminary in Philadelphia.

Baptists this year than last year. Ultimately, the loose leaves will all be sent to the Northern Baptist Convention to be bound in volumes,—a glorious Record Book of Forward Fund Givers!

BOBBIN II—has green thread with which to re-vitalize the message of the FORWARD FUND POSTERS. Have your churches send for the "stickers" outlining the five-lane road on which to record monthly the gifts from the various organizations within the church. The five lanes represent W. W. G. gifts, Gift Box Offerings, Church Gifts, Individual Gifts, and C. W. C. gifts. The "sticker" will fit onto the same poster which you used last season.

## . THE CONFERENCE TABLE .

### Life's Tapestry

By GLADYS STARRETT ROMEYN

INTO the tapestry of our lives you and I may entwine many of the colors and designs that please us. We chose the strands which wove the picture of our vacation days. Some of us splashed in all the hues of the rainbow, as our bobbins sped back and forth during the summer. Some of us had to choose sombre tones for our weaving, thus to indicate sadness and loneliness. But whatever has been the simplicity or elaborateness of our Life-Designs, we should look well to that portion which will tell the story of our Kingdom service when, at length, our tapestries are ready to hang on the walls of the "many mansions in our Father's House."

Here are some bobbins full of colors which will spread beauty into the pattern of your service as secretary-director.

BOBBIN I—is wound with blue weft thread and it should be used to sketch the story of the BLUE BOOK into our weaving. Have each church get an ordinary loose-leaf cover, furnished with a half-inch ring binder. The sheets should measure about 8½ x 11 inches and have the standard horizontal ruling. Then, encourage the use of such a book for securing the autographs and addresses (a single line to a person)

of those who signify their intention to give more to the unified missionary budget of Northern

# FORWARD into 1937

**RESOLVED:** That a greater number of our 1,458,811 Northern Baptists shall become acquainted with our ANNUITY PLAN during the New Year, 1937.

Perhaps you have definitely decided to make a very special gift sometime in the future toward the work for women and children in foreign lands—

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*Every Annuity is a gift to the work*

There came a voice from heavenly heights:

"Unclose thine eyes and see,

Gifts to the least of these I love

Thou givest unto me."

— Rose Terry Cooke

*Annuity booklet will be gladly sent upon request*

## WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

Frances K. Burr, Treasurer

152 MADISON AVENUE

NEW YORK CITY



**BOBBIN III**—is a rich purple: just the color of thread to use for indicating the royal significance of the FORWARD FORUMS which are to be held by small groups of churches throughout our state and all the other states of the N.B.C. The women's share in this general project of the Convention will be to distribute the literature concerning it and the making of posters (samples or suggestions for which can be secured from the State office). Women are also urged to stimulate the attendance of women-officers at the FORWARD FORUMS in their areas.

**BOBBIN IV**—whose scarlet threads match the cover on the January Reading Booklet for 1937 called VANGUARD, which will give us a vivid, living, flesh and blood picture of our missions. The price is still 5¢. To be assured of receiving the number of copies ordered, your church should have placed

orders with the State Convention office promptly.

**BOBBIN V**—is shining with golden thread. And what other color except *gold* would be appropriate to use in weaving the history of our GIFT BOXES! Here are three relevant statements approved by your National Women's Boards:

Any gifts, whether large or small, may be counted in the Gift Box receipts if the donors desire.

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Room 301 1701-1703 Chestnut Street, Philadelphia, Pa.

It is understood that all these gifts are over and above the giving in church envelopes and that they are for the work in the unified missionary budget of the Northern Baptist Convention.

In order to reach our goal we urge the women to increase their gifts through Gift Boxes by 20%.

The new leaflet entitled, *The Lord's Offering*, for use in connection with the opening of the GIFT BOXES is now obtainable through the State office.

As you bend over your weaving frame, remember that God, Himself, is watching you as the pattern grows. He knows what strands are weak and what strands are strong. So, my fellow-artisan, keep the warp firm and taut; press down the weft so that the texture may be sturdy; and be sure that the bobbins do not snarl and spoil the beauty of your woven story.

## ADVENTURES in WITNESSING

**H**AS it occurred to you that your pastor may be depending on you to help him in one of the most vital phases of his ministry this year?

Have you considered how very important your cooperation has become in the actual task of winning souls for Christ?

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For further particulars, write to

**Walter E. Woodbury**, Secretary of Evangelism  
**The American Baptist Home Mission Society**  
23 East 26th Street New York City

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Trusting in the Holy Spirit for guidance, wisdom and power, I engage to be an active witness for Christ for the period of ..... weeks beginning .....

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Name .....



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American Baptist Historical Society  
Chester, Pa.

lowed by two of her committee bearing between them a basket suspended upon a new broom (à la the Grapes of Eschol illustration), the basket containing samples of the kitchen equipment and other supplies for which she had expended funds during the year.

The May topic was *Travelogues and Curios for Our Friends*. The other women's missionary societies of the town were invited in as guests (interdenominational) and a service held in harmony with the figure of the theme but giving a world-wide view of the task.

*Gifts for Companions of the Road*, in June, featured a shower for an outgoing missionary to Africa, the informational feature being a "palaver" in which, true to native form and atmosphere, a subject was discussed with the missionary that exploited the high lights of the work and showed the manner and spirit of the nationals. This program aimed to cover (1) The presentation of several study books; (2) A review of new books as a lure to possible readers; (3) The cultivation of an interdenominational *esprit de corps* for better teamwork among the churches; and (4) An opportunity for concrete expression of the impulses born of the preceding meetings.

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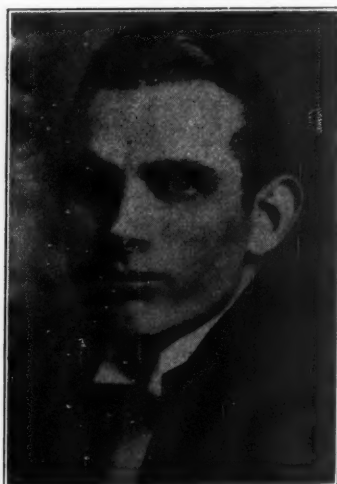
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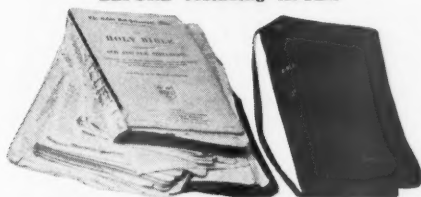
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## The Last Word

DO YOU remember THE LAST WORD in the November issue and MISSIONS' offer to give a free subscription to the first three people who sent in a complete list of every foreign land and every state in the United States mentioned in that issue?

At this date (November 27) a total of 194 lists have been received, each carefully numbered for prize awarding purposes.

NOT ONE succeeded in listing all the lands and states mentioned in the November issue.

Accordingly MISSIONS awards a free subscription to the three who submitted the nearest correct and complete list, as follows: Mrs. J. L. Forren, East Rainelle, West Virginia, Mrs. Anna Robinson, Hamilton, Montana, and Mrs. George A. Taylor, Seattle, Washington.



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